

A TREASVRIE OF CATECHISME, OR CHRI- STIAN INSTRUCTION.

The first part, which is concerning the morall
Law or ten Commandements of Almightye
God : with certaine Questions and
Aunswers preparatory to
the same.

Robt. Allen.



*I haue seene an end of all perfection, but thy commaundement is
exceeding large. PSALME 119. 96.*

*Euerie Scribe which is taught vnto the kingdome of heauen is
like vnto an housholder, which bringeth forth out of his trea-
sure, things both new and old. MATTH. 13. 52.*

LONDON,

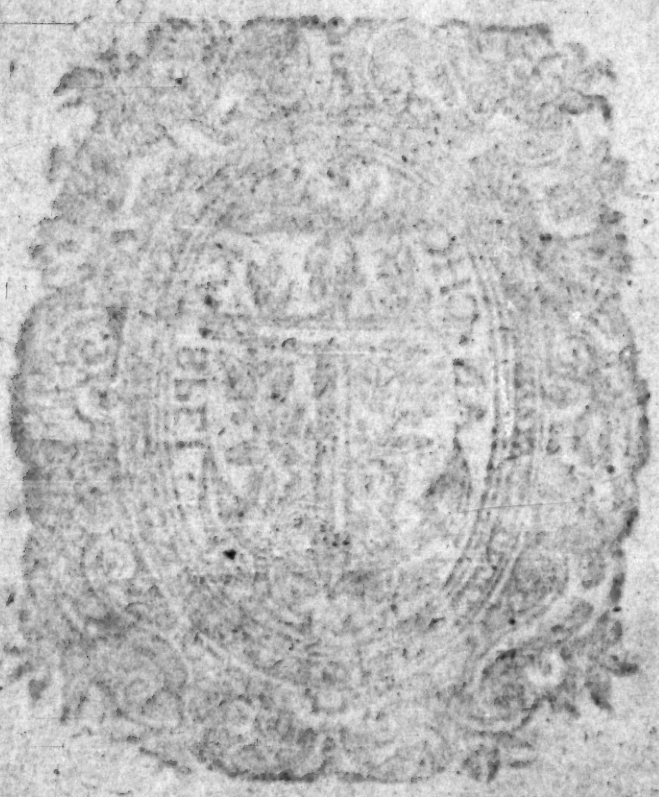
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1600.

A T R I B U T E
OF CATHOLICISM, OR CHURCH
STATION

BT 70
A 45
Office

The following is a summary of the moral
law of the Christian religion, or of the
God: with various Questions and
Answers, proper to
the same.



I have been much obliged to Mr. [Name] for the
presenting to me, by Mr. [Name], a copy of
this little book, which is a very useful
and interesting work, and which I have
just received with much satisfaction.

L O N D O N
Printed by [Name] and [Name] for [Name]
1790.



TO THE RIGHT
WORSHIPFUL MY

SINGULAR GOOD PATRON

Sir Nicholas Bacon Knight.

AND

TO THE LADY ANNE

BACON HIS VERIE WORTHIE

and vertuous wife: in all humble and heartie desire of

continuall increase of euery heavenly and spirituall

gift and grace, from God the Father, and

from our Lord Iesus Christ.



RIGHT Worshipfull, right
dearely beloued and reueren-
ced in the Lord: the regard of
my bounden dutie first, and
then that perswasion which I
haue of your fauourable good-
will and liking toward me, as
also of the ioynt-willingnesse of

ye both, to yeeld the credite of your names both in
and for the profession and furtherance of Gods holie
Religion and worship, by euerie good and Christian
meanes in the sight of all men; and finding herewith-
all, that God of his rich mercie hath by meanes of
your encouragement blessed my poore indeuors, that

A ij

THE EPISTLE

you might (as I trust) enioy some fruite of them: these considerations haue both incited and also emboldened and confirmed me (though the vnworthiest of all the Ministers of Gods word, whose wise, faithfull, and learned labours are honorable and precious in the Churches and assemblies of Christ Iesus among vs) to make no doubt of dedicating this booke vnto you, and of publishing it vnder the credite and as it were the protection of your names. Desiring hereby to testifie my speciall thankfulnessse to ye both, and to helpe both you and yours, and as many others as I might in the right way of the kingdome of heauen.

Howe worthie a testimonie of such my speciall thankfulnessse to you my so right worshipfull and beneficiall good Patrons, as I haue found ye to be vnto me; and consequently how worthie your credit and protection, and how profitable a helpe to further either your selues or any other in the way of Gods kingdome: and chiefly how this booke may be to the glory of God, which aboue all things ought to be most respected in euery enterprise we take in hand, I leaue it to be determined by that gracious blessing which God himselfe of his infinite goodnesse and mercie, according to his owne diuine counsell and wisdom, shall vouchsafe to giue vnto it.

Neuerthelesse seeing I do present to you an interpretation of that part of the most excellent Lawe of the Lord our God, which containeth the fundamentall rule and ground of all true wisdom, righteousness and holinesse before him; and therewith also a manifold collection of diuerse necessarie and profitable discourses incident to the same, from the rest
of

DEDICATORIE.

of the holy Scriptures of God; such as are the equitie of the same most holy and righteous Law; the curses threatened against the transgressions thereof; the blessings promised to all perfect obedience, not onely in generall, but also concerning euery particular commandement of the Lawe; with a declaration likewise of the onely perfect obedience of our Sauour Christ to all and euery commandement; and of our owne perfect disobedience, as well in corruption of nature, as in error and transgression of life, vntil we be ingrafted into Christ, and sanctified by the holy Ghost: as also after we are so ingrafted, sanctified and renued vnto God, that our obedience at the best, is onely (as we may say) inchoate and but begunne, alwayes in this life remaining still vnperfect; so that it is of grace onely through our Lord Iesus Christ, and not by worth and merite, that either it or our selues are accepted with God. Finally, seeing the excellent vses of the Law of God in all these respects, are here presented vnto you, and that in such sort, as all these points haue not bene so fully gathered together, as it were many labours into one, as, by the grace of God, ye shall find them here gathered and sorted to your hands, all tending to instruct vs to true humiliation in our selues, that we might most happily reioyce and glorie in the Lord, and be partakers of his glorie in the end. I haue now good hope vpon the premises, that with your favorable construction of al things, and without iust offence to anie other, I may in such modestie as may well beseeme an humble seruant of God, desire ye to esteeme this booke, as worthie for the Lords cause, not onely that countenance and safegard which your worthie names and credite may procure it, but also

THE EPISTLE

your verie diligent and carefull reading, perusing and pondering of it; as that treasure which God would haue in speciall manner weighed out, tendered, and appropriated to you.

I beseech ye therefore, right Worshipfull in the Lord, receiue ye this writing, not so much from me vnworthie poore wretch, as from the gracious good hand of God, who hath (as I trust) prepared and furnished it from the treasure of his riches, for the spirituall enriching of your soules to his heavenly kingdome; as a fruite and blessing vpon you, for your speciall fauour to me, and other his seruants for his sake; how frayle and earthen soeuer the instrument is, which it hath pleased him to vse in this ministerie & seruice toward you. And for the same cause also do I humbly beseech ye, to make the best spirituall gaine of it, to the vttermost of that, wherunto it may possibly be improved by you.

To this end, as I began, so do I still, and by Gods grace shall so long as I liue, as humbly and instantly as I shall be able, beseech God our heavenly father, who onely hath the full treasure of spirituall riches, fully sufficient for all that be his; that it may please him of his bounteous mercy, more and more to replenish you and yours, with all heavenly graces, blessings and comforts, vntill ye may together with the rest of his Saints, attaine to his euerlasting kingdome of glorie, euen for his most deare sonne our Lord Iesus Christ his sake, of whose fulnesse onely we must all receiue, euen grace after grace, whatsoeuer we receiue.

To him therefore together with the Father and the holy Ghost, one onely true God, almightie and

DEDICATORIE.

most wise, most righteous, and most mercifull, eternall, infinite, and incomprehensible, be all blessing and thanks, all praise, honour and glorie both now, and for euermore. Amen.

*Your worships in the Lord
most bounden.*

ROBERT ALLEN.

A 4





TO THE REVEREND
AND LEARNED EXAMINERS
and Readers, humble and heartie saluta-
tion in Christ.



I may well be (Reuerend fathers and lo-
uing brethre in the Lord) that your graue
and godly mindes being iustly setteled in
preiudice against all vainglorious or vn-
advised & needlesse attempes to write and
publish bookes (as against that wherein the vaine and cu-
rious minde of man will alwayes be restlesse, and so with-
out restraint would put the Reader to much causlesse and
frutelesse wearinesse) ye will at the first viewe require a
reason, both of this booke, and also of the title of it. Of
the booke, why it should be published after so many excel-
lent books alreadie set forth of the same argument, wher-
by it may seeme to be a superfluous attempt. Of the title,
how it may beseme the modesty of him who offereth it to
examination, seeing albeit he cannot but confesse of him-
selfe, that he is in truth a verie poore man, yet may be su-
spectred: o make boast of great wealth, and thereby to fall
vnder the rebuke of that holy Prouerbe, which saith:
There is that maketh himselfe rich, and hath nothing.
Which surely were a foule fault, specially in the Church
of Christ, and concerning the holy matters of God; and
the same also in a time of great learning, & in the cleare
light of the Gospell, wherein vaine boasting and beggery
cannot possibly be concealed and hid.

To either of these demaunds, or secret and sudden conceits of the mind (seeing by the Law of God concerning the ordinarie gift of prophesie and interpretation of the Scriptures, The spirites of the Prophets are subiect to the Prophets) I thinke it my dutie to bewray and utter vnto you the secrets of my thoughts, so farre as your wisedomes, and the cause it selfe may seeme to require at my hands; that so the honour of the iudgement, may in a lawfull course of proceeding, be committed vnto you.

Touching the first therefore, what may better besee me for answere, then (that being my selfe intreated, first by some such, whose request could not but thus farre preuaile with me) that I should humbly referre the present booke to the examination of you, who beside the gift of spirituall discerning, haue a speciall power and authority, to determine whether it besit that it should be published or no. To you therefore I referre it, not desiring the publishing of it, vnesse it may be found meete to haue entertainment and allowance among the bookes of the same argument: as that, which hauing receiued great helpe from the former, may yeeld at the least some litle helpe, to such as (answerable to the greater measure of their gifts) shall write yet more exactly of the same most excellent points at any time hereafter. As touching my selfe it shall suffice me, that I haue offered it to your godly considerations, tending herein the best dutie I could both to you and those that so desired and incouraged me, in the behalfe of Gods glory, and the benefite of his Church, as they were in their owne heartes perswaded.

And now cōcerning the title, although peraduenture it may seem to be prefixed with a mind, to make some vaine boast of an imagined excellency to be in this booke aboue others: I do likewise humbly desire that it may not so be

misconstrued; but first according to that common use of titles, whereby each booke is distinguished from others, and specially from those of the same argument; and then in respect of the doctrine it selfe, rather then of the manner and forme of the deliuerie, and contriuing or digesting of it; according to that which the Spirit of God saith of the most excellent Law of God, and doctrine thereof, that it is more to be desired then gold: yea, then much fine gold, and more earnestly to be sought and searched after, then any other iewell or treasure whatsoever beside.

In hope therefore that it shall be so interpreted of you, and nothing doubting of your ingenuous and incorrupt iudgement of the whole booke, I do willingly offer it to be read, tried, and examined of you: heartily praying God by you, to giue that iudgement and successe, which be himselfe in his most excellent wisdom shall best approve of. To whose most gracious direction and blessing in all things, I do both hartily and dutifully commend you.

*Tours in the Lord vnfeinedly desirous
to learne of all, that so happily he
might be fit to teach some:*

ROBERT ALLEN a Minister of the word of God.

A



A TREASVRIE OF CATECHISME.

The first part.



What is Catechisme; I meane as touching the Christian exercise and practise thereof?

The Christian exercise of Catechisme is a familiar, plaine and orderly teaching of the grounds and principles of Christian religion by word of mouth from the holy Scriptures of God, with requiring an account of that which hath bene taught, by questioning and conferring with the hearers from point to point.

To Catechise is, according to the signification of the Greek word *Catecheo*, to teach by sound of voice. Of the later part of the which Greeke word commeth the word *eccho*, familiar in our English tong, which signifieth a resounding of the voice.

This word of Catechising is vsed generally for all kind of information by heare-say, as we vse to speake. Act. 21. 21. 24.

It is vsed for preaching of the word, whether by continued oration, or by this breaking off or diuision of speech, by question and answer. Gal. 6. 6. *Let him (saith the holy Apostle) who is taught in the word, make him that hath taught him partaker of all his goods.* The Greeke word there vsed is this of Catechising, as though we should reade it thus: Let him that is Catechised, &c.

So likewise Act. 18. 25. and Rom. 2. 18. and 1. Cor. 14. 19. I had rather speake fve words that I might be vnderstood and instruct (or as the Greeke word is) catechise others, then ten thousand words in a strange tongue. Reade also Luke 1. 4. For as much as many haue taken in hand, &c. It seemed good also to me (most noble Theophilus &c.) to write vnto thee thereof

What Cate-
chisme is,

קָנַח

קָנַח
Chanoc.

Τύπος διδασκῆς
a forme of do-
ctrine.

Μόρφωσις τῆς
γνώσεως. an in-
formation of
knowledge.
ὑποτύπωσις ὁ-
μοιωσις τῆς ἀ-
ληθείας, a prepara-
tion of whole-
some words or
doctrine.

A Treasurie

from point to point, That thou mightest acknowledge the cer-
taintie of those things whereof thou hast bene instructed. The
Greeke word is here also Catechised. Answerable to this is the
Hebrew word *chanac*, which noteth the teaching of the prin-
ciples of religion, according to that we reade Pro. 26.6. Teach
a child in the trade of his way, &c. And hereof did Henoah
beare his name, as one taught from his youth, or dedicated vn-
to God. Gen. 5.18.

Such an order and forme of doctrine by preaching and Ca-
techising which wee speake of, is pointed at by the Apostle
Paul, Rom. 6.17. expresse by a word borrowed from the ma-
king of an impression by a stampe or seale. And chap. 2.20. by
other words, signifying an information, or method and way of
informing the minde with knowledge, by representing as it
were the forme and fashion of it in a cleare glasse. And 2. Tim.
1.13. he compareth it to a patterne, the worke of a skilfull and
expert painter or drawer, which setteth out that which he in-
tendeth, by a full and liuely pourtraiture.

It is compared also to feeding with milk, & not with strong
meate, Heb. 5.12.13.14. and to the laying of the foundation
of a building, as it followeth in the next chapter of the same E-
pistle, verses 1.2. Of this building Christ onely is the founda-
tion; yea the whole building ariseth to perfection in him 1.
Cor. 3.11. and Ephes. 4.11.12.13. And therefore also all the in-
struction of Christian catechising is to be fetched from the ho-
ly Scriptures, seeing they alone as Christ him self saith of them,
do truly testifie of him. Ioh. 5.39.

The practise or exercise of Catechisme is either in a more
large or shorter maner: but the largest Catechisme must be an
abridging as it were and contracting of the whole Scriptures
of God, for the more easie and readie helpe of the learner.

Conference by wise and discrete questioning and answer-
ing about any one point is verie profitable; for it discovereth
the secret error and ignorance of a mans iudgement, it layeth
open the euill lust and affection of the heart, yea through the
blessing of God it enformeth the iudgement, it reformeth and
bettereth the affection, it quickeneth both iudgement and af-
fection to the actions and duties of a godly life, according to
the

Of Catechisme.

3 The reasons of this exercise.

the particulars which are conferred vpon. How much more profitable then must not a more generall and orderlie conference proue in proceſſe of time? And thus we ſee what Catechizing is: and that there is great profit in the exerciſe of it.

But ſhew you more fullie as you haue bene further taught what the reaſons are why this exerciſe of Catechizing ſhould be in uſe among the people of God.

The firſt reaſon may iuſtly be the commandement of God, who requireth it as a ſpeciall fruite of that pure, ſeruent and conſtant loue, which we do moſt boundenly owe vnto them.

Secondlie, the loue which all Chriſtians ought to beare to their children, euen for the Lordes ſake; to the end they may be his inſtruments to deliuer them from their naturall ignorance & profaneneſſe, to preſerue them from errors and heresies, yea from the euerlaſting deſtruction of their ſoules, ſpeciallie in theſe laſt and moſt daungerous dayes, wherein all iniquitie both of doctrine and liſe doth exceedingly abound.

Thirdly, the care which all ought to haue for the propagation of the truth of holie doctrine, and of the praſtiſe of Gods pure worſhip to poſteritie.

Fourthly, the example of the true Churches of God, both former and latter, in the moſt pure times of the worſhip of God.

Finallie, the bleſſing of God, which alwayes accompanieth this holie care of planting, cheriſhing and propagating the ſame true knowledge and worſhip of God: as on the contrary his heauy curſe & vengeance, which falleth vpon all corrupters or deſpiſers thereof.

For the commandement of God, read Deut. ch. 6. verſes. 4. 5. 6. 7. 8. and chap. 11. 18. 19. 20. 21. In the former of the which places ver. 7. the Hebrew word *Schanan* Engliſhed to rehearſe, ſignifieth properlie to whet, noting and implying thereby ſuch a rehearſing of the commandements of God vnto children, as by the oftē applying of them to their capacitie they may moſt commodiouſlie enter and take place in their hearts. The which can no way better be done then by an orderly & familiar queſtioning with them vpon the ſame. Read alſo Pſal. 78. 1. 2. 3. & Ezek. 16. 20. 21. where the Lord vehementlie reſproueth Parents for their vnfaithfulneſſe to him in the wicked and vngodlie education of their children.

to whet or sharpen as men do their arrow heads or other weapons & inſtruments, that they may more eaſily pierce & enter: as Deut. 32. 41. And ther of cometh Scheminah for a comō ſpeech or talke: as Deut. 28. 37. & 1. King. 9. 7. and 2. Chron. 7. 20. ioyned with Maſchal a pro- uerbe as Syno- nyma.

The reasons of
this exercise.

4

A Treasure

Touching the loue which all Christian Parents ought to expresse toward their children, this way aboue all other; reade Ephes. 6. 4. And for a liuely patterne of this loue behold diligē- tie how the practise of it is represented in the whole booke of the holie Prouerbes of king Salomon. The necessitie whereof is also in that booke notablie declared in manie places; because foolishnesse is naturallie bound in the heart of euerie child, and because they are in further daunger to be hardened and made more bold vnto sinne by the example and incouragement of ill companie, such as seeke to corrupt youth, &c. Neither doth the Lord ordinarilie saue any that come to yeares of discretion but by meanes of Catechising and instruction, whereby they come to that knowledge which is vnto saluation. Iohn. 17. 3.

Now for the care of propagating the true Religion of God to posteritie, that it ought to be in all Parents and progenitors, reade Genes. 18. verses. 18. 19. where we haue the verie memorable exāple of Abraham the father of al the faithful. Read also Deut. 4. 9. 10. the commandement of God. And Psal 78. 5. 6. 7. In which place euen from the beginning of the Psalme, we haue a further testimonie of that example wherein the auncient Church of God among the Iewes hath gone before vs.

And for later times, read. 2. Tim. 1. 5. and ch. 3. 15. and Heb. ch. 5. 12. 13. 14. and ch. 6. 1. 2. Neither after this, could the Martyrs euen holie women in time of persecution haue prepared & animated their children, yea euen their tender daughters to suffer with them verie cruell torments, had they not bene diligēt, euen from the breasts as it were, to haue Catechised and instructed them in the knowledge and faith of the truth of God. And now last of all, since the breaking forth of the light of the Gospel frō vnder the black cloud of Popish ignorāce, all Churches reformed are in this point notable examples for their mutuall comfort, and so shall remaine to prouoke all Gods children to the end of the world, to be worthie Imitators and followers of them. In which respect Calvin that worthy instrument of God in his Commentarie vpon the 22. Psal. vpon these words vers. 30. 31. The seede (both of high and low) shall serue the Lord: it shall be counted (vnto him) for a generation. They shall come and shall declare his righteousness vnto a people that shall be borne,

Symphorissa
with her 7. chil-
dren in the 3.
persecution.

Likewise So-
phia with her
three children.

Felicitas with
her 7. children
in the 4. per-
secution.

A woman of Si-
ria with her
two daughters
in the 10. per-
secution.

A woman of
Antioch with
her little child,
who answered
the tyrant, that
he had learned
religion from
his mothers
breasts.

Athanasia with
her 3. daugh-
ters, &c. Read
in M. Foxe
Acts and Mo-
numents.

Of Catechisme.

5

The reason of
this exercise.

borne, because he hath done it: he gathereth this excellent doctrine, that the care and indeuour of propagating true doctrine is inioyned vnto vs, to the end it may continue and (as it were) suruiue vs, after that we be dead. For (as he saith further) in so much as the holie Ghost layeth this as a common charge vpon all that are godlie minded, that they be diligēt in teaching their children, to the end a new of-spring may succede in the practise of Gods worship: most shamefull is their lubberishnesse, who are so profane, that they care not though the memoriall of God be for euer suppressed, and that for any thing they will do, it should be so farre from continuance, that it should vtterly fall away.

And Psal. 78. vpon the 5. and 6. verses: he doth likewise very worthilie obserue, that from these wordes of the Psalme, (God hath commanded that fathers should teach their childrē: That the posteritie might know his Law, & the children which should be borne should stand vp and declare it to their children &c.) All (saith he) are generallie aduertised, that they performe a dutie most acceptable to God, whosoever do carefullie indeuour to set ouer his name, (that is to make him trulie knowne) to the ages to come.

Finally, as touching the last point of the answer, that is, concerning the blessing of God following this carefull indeuour: read Deut. 28. 1. &c. 14. Read also Psal. 67. and Iohn. 9. 31. 1. Tim. 4. 8. There are many such like testimonies. And on the contrary for Gods curse vpon the neglect hereof: reade againe Deut. 28. verses. 15. 16. &c. & Psal. 78. from the 8. ver. There are likewise many other such like places of holie Scripture. Yea examples also of Gods fearefull iudgements. 2. King. chap. 2. 23. 24. and chap. 17. of the same booke. And Psal. 106. 37. 38. &c. But these for the present shall suffice. Let vs now proceede.

Which are the parts or most generall heads and grounds of Christian Catechisme?

They are these two: the morall Law or ten Commandements of almighty God, and the Gospell of our Lord Iesus Christ.

It is true: for the morall Law or ten Commandements, they are a brief sum of the old Testament, in so much as the ceremoniall and iudiciall lawes of God are but as it were appendices

*Cura & studium
propagande ve-
ra doctrine no-
bis iniungitur,
quo post mortem
nostra superses
maneat. Nam
qui hoc pijs om-
nibus commissa
tribuat officium
spiritus sanctus
operam dare in-
stituendis liberis,
ut noua soboles
ad Deum colen-
dum succedas;
summa turpitu-
dinis damnatur
eorum ignavia,
quibus Dei me-
moriam aeterno
silentio obruere
nulla religio est:
ut per eos non
stet quod minus
intercidat.
Promissum mo-
nentur omnes o-
peram hanc gra-
tissimam esse
Deo, si nomen
eius transmitti-
re studeant ad
aetates futuras.*

or appurtenances to those which are morall.

And the Gospell, that is to say, the glad tidings of saluation, containing the Articles of our Christian faith, it is as one may say an abridgement of the New Testament. Whereunto belongeth the doctrine of the Sacraments, which are as signes and seales annexed to the Gospell, &c.

We begin with the Law of God, not that we hold it the only right and necessarie course of Catechising. For God as it pleaeth him doth sometime enlighten, call and renew those that be his, not by humbling or casting them down at the first, as he did Saul, & as we reade of Martin Luther &c. by the terrors of the law in the sight of their finnes, and of that horrible damnation and vengeance due to the same; but by giuing them (notwithstanding they are grievous sinners) a comfortable sight and sweet tast and feeling in the apprehension of his rich and tender mercies, touching forgiveness of finnes through Iesus Christ. And accordingly is the doctrine diuersly fitted and disposed in the holie Scriptures themselves. For sometime the instruction proceedeth from the discovery of sinne & of the corruption of nature, as God dealeth with Adā in the beginning, & our Saviour Christ with Nicodemus in the Gospell, & Paul in his Epistle to the Romans: sometime from the blessings, as God with Abraham, and Paul to the Ephesians, sometime from the curse, as Iacob with his sonnes at his death: sometime fro both iointlie and exprefly, as Leuit. chap. 26. and Deut. chap. 27. and chap. 28. or at the least inclusiuely, as Iohn the Baptist & our Saviour Christ: Repent & amend, for the kingdome of God is at hand.

Neuerthelesse, let vs wisely marke, & we shall see that which way soeuer God giueth an entrance into his kingdome, either by terrour or by comfort, yet he doth afterward schoole and nourture them both wayes; he sometime laying to their consciences the greatnesse of their finnes and iust deserued miserie by the rebukes of the Law, & so driueth them to Christ & the comfortes of the Gospell; & then againe from Christ in whom their soules are refreshed, to more care and conscience of better dutie then before, in obedience to Gods Law, lest comfort should hide it selfe, and trouble and discomfort should returne more vncomfortably then before. So that we our selues shall

finde

of Catechisme.

7 Questions pre-
paratorie to
the Law.

finde by experience that there is a continuall and necessarie vse successiuelie both of the law and also of the Gospell, partly because of the dulnesse & hardnesse of our hearts, least we should waxe wanton against the Lord and profane his mercies; and partly because of the weakenesse of our faith and failings in repentance: least we should be driven to dispaire of Gods mercy, beholding the strictnesse and perfection of his glorious iustice.

And yet, seeing humiliation by the Law is for the ordinarie course more fit for vs, howsoever the ioy of the Gospell is more agreeable to the bountie of Gods grace and mercie: and seeing Christ came not to call the righteous but sinners to repentance, & therefore saith, Come vnto me all ye that are wearie and laden: therefore let vs hold our purpose to make our entrance into the doctrine of Catechisme from the law. The reason whereof shal yet further appeare hereafter; yet so, as by the grace of God we will neuer be contentious herein.

In the meane while let vs consider of the answers to certaine questions profitable to prepare the way thereunto, as also to the whole doctrine of Catechisme.

I demaunde therefore first, what euerie one of vs ought both first of all in order of time as most necessarie, and chiefly also as being most worthy aboue all other things, to seeke and labour after all the dayes of this short and transitorie life of ours?

Rightly to know, beleene, loue, feare, serue and worship God in Christ Iesus, to the glorifying of his name in this present euill world, that we may be glorified of him and with him for euer in his heauēly kingdome in the world to come. For so is the cōmandement of our Sauuour Christ: First seeke ye the kingdome of God & his righteousness. And againe, This is life eternall, to know thee the onelie true God, and him whom thou hast sent Iesus Christ.

Mat 6.33.

Iohn.17.3.

Haue we such knowledge & good dispositiō as you speake of by our owne naturall inclination?

No: for it is written, The naturall man perceineth not the things of the spirite of God, for they are foolishnesse vnto him: neither can he know them, because they are spirituallie discerned. And againe: We are not sufficient to thinke any thing (pertaining to the kingdome of God) as of our selues.

1. Cor. 2.14.

2. Cor. 3.5.

The Greeke word (*icano*) may well be Englished, and that

involuntarie

Naturall knowledge is insufficient. also more significantly to the purpose of the Apostle: VVe are not fit, nor haue no aptnesse, &c.

But can we not by the light of our naturall vnderstanding know God, by looking as it were in a glasse, vpon that wisdom and power of his, which shineth in his creatures: nor be sufficiently prouoked by his accustomed goodnesse powred forth vpon vs in them, to know and beleue in him, to loue, feare, worship, and serue him, to his honour and glorie, and to our owne saluation?

No neither: but we are so much the rather left without excuse before God: because we, through the dimnesse of our naturall sight, knowing him but weakely and vpperfectly by his creatures, cannot, neither are desirous to bend our hearts and minds worthily to glorifie him as God.

It is true: for so the Apostle Paul teacheth, Rom. 1.20.21. and 1. Cor. 1.21.

I aske therefore, where that knowledge and faith which is sufficient for saluation, and to the perfect guiding of vs in the right way of glorifying God here in this life, is to be found?

Dent. 4.2.

Pro. 30.6.

Psal. 105.

2. Tim. 3.15.

Onely in the holy Scriptures and written word of God: whereof it is said: Thy word is a Lunterne to my feet and a light to my steps. And againe, the holy Scriptures are able to make vs wise vnto saluation, through the faith which is in Christ Iesus.

Which are those holy Scriptures you speake of?

The bookes of Moses, the Prophets, and the Psalmes, in the old Testament, and the writings of the Euangelistes, and Apostles of our Lord Iesus Christ in the New.

So indeed doth our Saujour Christ deuide the holy Scriptures of the old Testament, Luke 24. 44. How many are the bookes of Moses?

They are five.

Which are they?

The first is called Genesis.

The second Exodus.

The third Leuiticus.

The fourth Numbers.

The fift Deuteronomy.

Which are the bookes of the holy Prophets?

First

preparatorie.

The first Part.

9

*First there are foure more
larger then the rest.*

{ *Isaiab.
Ieremie.
Ezechiel.
Daniel.*

*The holy Scrip-
tures the onely
ground of Cate-
chisme, and
which they be.*

*And then there be other
twelve, which are called
the lesser.*

{ *Hosea, Ioel, Amos,
Obadiab, Iona, Micah,
Nahum, Habbakuk, Zephaniah,
Haggai, Zechariah, Malachi.*

Malachie being the last of the Prophets endeth his Prophe-
sie with foretelling the comming of Iohn Baptist, wherewith
the Euangelistes do begin the writings of the new Testament.
And thereby it appeareth, that both the Old Testament and the
New, are one intire Scripture, giuen by the same Spirit. But we
must needes vnderstand more vnder the name of the Prophets
then these 16. which you haue alreadie rehearsed, or else the
diuision of our Sauour Christ shold not comprehend all. Shew
therefore furthermore how manie be remaining of them, and
which they be?

*There are also 16.
bookes of them,
that is to say,*

{ *One of Ioshua.
One of Iudges.
One of Ruth.
Two of Samuel.
Two of the Kings.
Two of the Chronicles.
One called Esra.
Another Nehemia.
The booke of Esther.
The booke of Iob.
The Proverbes of King Salomon.
Ecclesiastes, or the Preacher.
And the Song of Songs.*

Of the Old Testament the booke of the Psalmes onely re-
maineth, the which in the Hebrew is deuided into fiue partes:
How manie are of them in all?

The whole number of them is one hundreth and fiftie.

These are the holy Scriptures of the Old Testament: shew
likewise which be the bookes of the New Testament; and first

how manie are the writings of the Euangelistes?

They are foure, which be called after the names of those that wrote the most ioyfull Historie of the Gospell of our Saviour Christ.

Who are they?

Mathew, Marke, Luke, and Iohn.

Of these holy Euangelistes, Luke wrote also the booke following next after them, called the Actes of the holy Apostles: and Iohn the last booke of the New Testament called the Apocalypse or Reuelation of Iohn the diuine.

But beside these writings of the New Testament, there are one and twentie seuerall Epistles or letters contained in the same, which partly the same Apostle Iohn, and beside him, some other of the Apostles and holy ministers of the Gospell wrote, entituled either to whole Christian Churches, or to certaine particular Christians, of speciall calling and note in the Church of God. Shew which those Epistles or holy letters are?

| | |
|---|-------------------------------------|
| Of the Apostle Paul, who wrote specially to the Churches of the Gentiles, | We haue one written to the Romanes. |
| | Two to the Corinthians. |
| | One to the Churches of Galatia. |
| | One to the Ephesians. |
| | One to the Philippians. |
| | One to the Colossians. |
| | Two to the Thessalonians. |
| | Two to Timothie. |
| | One to Titus. |
| One to Philemon. | |

Next unto these is one written more specially to the Christians of the Iewes, called the Epistle to the Hebrewes, without any name of the writer of it.

| | | |
|---|--|---|
| And some other of the Apostles, who wrote indeed for generall instruction both of Iewes & Gentils, in which respect their Epistles are called generall: we haue | One of Iames. Two of Peter. Three of Iohn. And one of Iude. | Neuerthelesse Iames and Peter write with speciall direction to the Christian Iewes. |
| | | |
| | | |
| | | |

This well agreeth to Peter, who was the Apostle of the Circumcision,

preparatorie.

The first Part.

II

cumcision, that he should write to the Iewes, as it doth vnto Paul to write specially to the Gentiles, seeing that he was the Apostle of the vncircumcision. And thus we see which are those holy Scriptures both of the Old and New Testament, which aboue all other writings haue this chiefe and most honourable prerogatiue ascribed vnto them (according to that which was answered) that they onely are able to make vs wise vnto saluation, and to guide vs perfectly in the right way of the holy worship and seruice of God, to the glorifying of his name here in this present world.

What is the reason hereof?

Because these holy Scriptures onely, are in most singular manner, and more immediately then anie other writings, giuen by God himselfe, either by the ministerie of Angels from heauen, in the hand of a Mediator which is Christ Iesus the eternall sonne of God; or by the same Mediator himselfe, manifested to the world in the nature of man, or else by diuine inspiration in the ministerie of men like to our selues, though specially chosen and sanctified of God to be his most holy Scribes and Secretaries to the same end.

What prooffe haue you for these things?

In the 19. verse of the 3. chapter to the Galatians, and in the 2. verse of the 2. chapter to the Hebrewes: also in the beginning of the same Epistle in the 1. verse: and in the 2. Epistle to Timothy the 3. chapter, 16. and 17. verses: and in the 2. Epistle of Peter, the 1. Chap. from the 16. verse, and so forth to the end of the chapter.

Let vs peruse these places, turning to them in our Bibles. But that we may go forward: How are the holy Scriptures to be vsed of vs, that we may haue the knowledge and faith of them, to the end that we may giue glorie to God, and obtaine saluation by the direction and comfort of them?

We are most reuerently and religiously to acquaint our selues with the often reading of them, and hearing them read, and calling vpon God by earnest prayer, that he would giue vs the right vnderstanding of them.

Yea this is to be done both publickely and priuately.

What are we principally to obserue in reading of them?

How the holy
Scriptures are
to be read and
marked.

The orderly course of the holy Storie, how one thing followeth another in order of time, and therein chiefly how both the Law of Moses, and also all the rest of the Prophets, do giue one concordable and consonant witnesse vnto Iesus Christ: concerning his nature, his tribe, his person, his office, by doctrine, types, figures, and prophecies. And againe, how all things, written, taught, prefigured, & foretold in the whole Scriptures, haue had their full accomplishment and blessed effect from time to time in their proper seasons.

But haue we nothing else to obserue in the reading of the holy Scriptures?

Yes: for beside the doctrine of faith, and the vndoubted confirmation thereof, we are with like diligence and reuerend regard to marke all holy instructions for good life, with the promises of all kindes of blessings belonging thereunto: and likewise all warnings against sinne and the threatnings thereof: and therewithal also the good examples of the godly, and their blessed ends, for our encouragement, to liue as they haue liued: and the euill examples of the vicked, and their cursed ends, that we may auoid their wayes.

These things indeede are verie good and necessarie to be obserued in the reading of the holy Scriptures: but here a scruple or doubt ariseth: If the holy Scriptures onely be able to make vs wise vnto saluation, and to guide vs in the right way of glorifying God: what is to be thought of other good books and godly writings, whether we enquire of those which be called Apochripa vsually bound in our Bibles, or anie other written by godly and learned men heretofore, or now last of all in these our dayes?

They may be greatly profitable, as helps for our weaknesse, if good discretion be vsed in reading of them: that is, if too much time be not spent that way from the reading of the holy Scriptures themselves, and if we trie all other writings by the holy Scriptures, which alone in matters of saluation haue authoritie and credit of themselves, and no other further then they do agree with them, and so haue allowance from them. For the ground & perfection of the knowledge of God and our owne saluation, is onely to be found in them.

To

How the holy Scriptures are to be preached and heard.

To this purpose that is worthie to be diligently noted, which King Solomon saith of the reading of all writings besides the holy Scriptures, and those that are most agreeable to them; that it is an vnprofitable wearinesse to the flesh, and a burthensome vexation to the fraile mind of man, Eccles. chap. 1. 18. and ch. 12. 12. This obserued, let vs go another step forward: Is it sufficient for the vnderstanding of the Scriptures, and for the obtaining of faith, &c. that we do onely reade them?

No, but as the Lord at the first, and so from time to time, chose and sanctified some speciall men, vvhome it pleased him to vse as his holy instruments to vwrite downe his Scriptures once for euer: so it is and alwayes hath bene his pleasure to call and furnish many other vvith vnderstanding, and vvith the gift of teaching and exhorting aboue the rest, to minister a more cleare & full light of his heavenly knowvledge vnto his people, and to stirre vp and awake their consciences to a more effectuall embracing of the same, then they could by their ovvne reading attaine vnto.

This is manifestly to be seene euerie where in the Scripture.

The Lord by his holy Prophets calleth for hearing, as the most effectual meanes of knowledge, faith, and obedience.

So doth King Salomon throughout the booke of the holy Prouerbes. So doth our Sauour Christ in the Gospell, Matth. 13. 9. 16. 17. 18. and in the Reuelation, Chap. 2. chap. and 3.

It followeth therefore that with like reuerence, and that also of speciall necessitie, that we acquaint our selues with diligent hearing of the Scriptures, preached and taught in the ministerie thereof.

Further, it is necessarie that they be carefully meditated vpon in euerie of our hearts, apart by our selues, and also conferred of one with another both publikely and priuately.

At whose mouth especially ought the knowledge and doctrine of the holy Scriptures to be heard and learned of vs?

^a Priuately, vvines of their Christian husbands: Likevvise ^b children and seruants of their godly parents and maisters, and ^c parents, Maisters, seruants, children, and all, both priuately and publikely, of their faithfull Pastors and Teachers.

Seeing the principall meanes of knowledge, and faith, and of all grace with the blessed and prosperous growth and in-

^a 1. Cor. 14. 34. 35.

1. Tim. 2. 12.

^b Gen. 18. 17.

18. 19.

Exod. 12. 26.

^c ch. 13. 14. 15

Deut. 4. 9. 10.

^c chap. 6. 6. 7.

^c ch. 11. 18.

Pf. 78. 1. 5. 6. 7.

Pro. 4. 3. 4. ^c

and chap. 22. 6.

Ephes. 5. 4.

^c Deut. 33. 10.

Mal. 2. 7.

Luk. 12. 41. 42.

1. Cor. 3. 1. 2.

Heb. 5. 12. 13.

14. ^c ch. 6. 1.

^c 13. 17. 22

James 1. 19.

Gal. 6. 6.

How the holy
Scriptures are
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and heard.

creases thereof, is the hearing of the word publikely preached and taught: it shall be good for vs before we proceede any further, to stay a while vpon this matter.

What is required to the profitable hearing of it so preached and taught amongst vs?

a Eccles. 4. 17.

Act. 10. 33.

b Matth. 13. 9.

Act. 16. 14. 15.

c Iames 1. 22.

23. 24. 25.

To the profitable hearing of the vvord preached and taught, three things are necessarie:

The first, is^a preparation before vve come to heare.

The second, is^b attention in hearing.

The third, is^c care to make good vse & practise of that which vve haue heard.

To each of these points manie things are necessarie, as you haue bene instructed: shew therefore first of all, what is requisite to due preparation?

That vve may come rightly prepared to heare the vvord of God as vve ought, these five things are necessarie.

d Matth. 28.

19. 20.

2. Cor. 4. 6.

Rom. 10. 14.

Act. 1. 31.

e Psal. 119. 18.

Ephes. 6. 18.

f Eph. 5. 13. 14.

g ch. 6. 12. 13.

2. Cor. 11. 2. 3.

h 1. Pet. 5. 8.

Matth. 13. ver.

14. 15. 19.

Luke 8. 12.

i Isai. ch. 2. 3.

g ch. 55. 10. 11.

12. 13.

James 4. 7.

h Matth. 5. 13.

1. Cor. 4. 12.

Ier. 26. 12.

13. 14. 20.

First a^d perswasion in our heartes, that it is the holy ordinance and commandement of God, that vve should heare, and also that it is most necessarie and profitable for vs so to do.

Secondly, e^c that vve make our prayers to God, that he vvould prepare vs, as being of our selues altogether unfit to heare.

Thirldly, f^f that vve come vvith a mind to fight, not onely against our ovvne drowsinesse and manifold indisposition to heare, but also against the Devill, vvhome vve shall alvvayes haue our mightie and most malicious and subtile aduersarie, to hinder vs in this dutie especially.

Neuerthelesse, for a^g fourth grace necessarie to preparation, vve must come vvillingly and chearefully in certaine and sure hope of a blessing from God against all lets and impediments, if g^g vve shall in godly maner strue hartily against the same.

Finally, h^h it is necessarie that vve haue not onely a reuerend estimation of those Ministers vvhibch preach it truely and faithfully, but also that vve nourish so good & charitable a perswasion of them, that vve be readie to interpret and take in the best part, those speeches vvhibch may seem to vs, to be at anie time most harshly uttered and spoken of them from the vvord, to the reproofe of our sinne.

Hitherto for preparation: attention followeth; what is needfull

full hereunto?

To attention in hearing the word of God, beside the continued silence of the hearer (Act. 13. 16. and chap. 12. 17. and chap. 15. 12. and chap. 16. 14.) these sixe things are necessarie.

First, ^a assured knowledge and perswasion, that it is the word of God which is preached to vs.

Secondly, ^b that the same word of God shall (through his blessing be effectnall, to all those most excellent uses and ends, vvhhereunto he hath in his vvisedome and mercy appointed it.

Thirdly, ^c it is necessary to attention, that vve retayne an humble and teachable minde, vvilling not onely to learne that vvhwhereof vve be at the first altogether ignorant, but also continually to learne that better vvhich vve haue often learned before.

Fourthly, ^d a meeke and patient spirit is necessary to attention, that vve may vvillingly admit the sharpe rebukes and corrections of the word of God against all our sinnes, as well those that be secret in the corruption of nature, as those that be more open in the disorder of life and conuersation.

Fifthly, ^e we must hold it necessary to be more and more stirred vp and prouoked by exhortation, to vse more and more diligence, both in the shunning of all euill, & in the following of euery thing that is good; though for the present (it may be) we shall thinke that we are carefull and diligent enough, and that we stand in no need of so earnest prouocation.

Finally, ^f all our hearing must be mixed with faith, concerning euerie precept and doctrine, promise and threatening out of the word of God.

The last point touching the right manner of hearing the word preached is yet behind: What therefore is further to be done of vs, that we be not vnprofitable hearers?

That we be not vnfruitfull hearers of the word, after that we haue prepared our selues, and yeelded our attention, these fise things following are necessarie after that we haue heard the same.

First, ^g an earnest calling to mind and weying of that doctrine which we haue heard by meditating of it in our owne hearts, and by our examining of our selues whether we do vnderstand it, and then by examining the doctrine by the word it selfe, whether it be

How the holy Scriptures are to be preached and heard.

a 1. Thes. 1. 5. and chap. 2. 13. & 1. Pet. 1. 25. b Rom. 1. 16. Gal. 3. 2.

c Colos. 4. 1. 6. 1. Pet. 1. 22. &c. James. 1. 18. Act. 2. 47. &c. and chap. 10.

d 44. and 13. 48. and 26. 18. Heb. 4. 12. 2. Cor. 10. 4. 5. 6.

e c Matth. 18. 3. Isai. 1. 16. &c. Prou. 3. 5. 6. 1. Cor. 13. 9. d James 1. 19. 20.

f 2. Sam. 12. Psal. 141. 5. Prou. 27. 5. 6. e Philip. 3. 1. 2. Pet. 1. 12. 13. Heb. 23. 22. f Heb. 4. 12.

g Matth. 13. 51. and chap. 16. 9. 10. 11. 12.

2. Tim. 2. 7. Psal. 119. 11. 1. Thes. 5. 19. 20. 21. Act. 17. 11.

How the holy
Scriptures are
to be heard.

16

A Treasure of Catechisme

Questions

agreeable to the Scriptures or no.

b Eph. 4. 11.
12. 13.

Rom. 1. 17. &
chap. 13. 10. 11.

Heb. 5. 12.

Philip. 1. 11.

2 Pet. 1. 5. & c.

Ephes. 5. 15. 16.

& c.

1 Tim. 4. 15.

1 Cor. 10. 17.

1 Thes. 3. 10.

12 & chap. 4. 1.

c Psal. 19. 11.

& 119. 11.

2 Cor. 2. 11.

d 1 Thes. 3. 9.

10. 11. 12. &

2 Thes. 1. 3. &

2. 13.

Psal. 119. 162.

Nehem. 8. 12.

e 1 Jos. 1. 8.

Psal. 37. 30. 31.

Pro. 10. 11. 31.

and. 16. 23.

Luke. 24. 13.

34. 15.

Iude verse 20.

Mal. 3. 16.

Matth. 13. 36.

& 17. 10. 11.

12. 13. & 18.

21. & c.

Mark. 10. 10.

& c. & 12. 34.

Luke. 1. 34.

Act. 2. 37.

& 8. 34.

Rom. 1. 11. 12.

f Pro. 2. 2. & 8.

32. 33. 34. 35.

Act. 2. 42. 46.

1 Pet. 2. 1. 2. 3.

Matth. 13. 20.

21. & 24. 13. verse 28. Iohn. 10. 27. Colof. 1. 23. & 2. 6. 7. & c.

Secondly, ^b a diligent and unpartiall examination of our selues, how we profite in the light of knowledge, and in the comfort of faith by our hearing; and how we grow more willing and ready to every good worke thereby, and to take all occasions and oportunities therunto, with greater delight then before; as also how we waxe more circumspect and watchfull against sinne, and the occasions thereof from day to day.

Thirdly, ^c thankfulnessse to God, if upon the examination we we find any the least spirituall gaine and increase: if otherwise, that then we better our preparation and attention, and that we pray more earnestly to God for his blessing then we haue done.

Fourthly, ^e sober and modest conferring one with another, and with the Preacher himselve, for our mutuall helpe concerning the things we haue heard.

Finally ^f continuance in hearing, if possibly the meanes may be enjoyed, without the which care and constancy all former profiting will soone vanish away.

All these things, and if there by any other like to these, they are all comprehended in that admonition, which our Sauour Christ giueth, Luke 8. 18. Take heede how you heare, &c. whereby also it appeareth how great and manifold cause there is, why the same our Sauour should call vpon vs in speciall manner, to labour after the spirituall food of the word, which endureth to euerlasting life, aboue all bodily foode, which perisheth, Iohn 6. 27. And seeing so many graces are necessary to hearing, hence also may all ministers of the word iustly admonish themselves, with how great knowledge, wisdom, and discretion, with how diligent study and meditation, with how often and earnest prayers, with how sincere faithfulnessse and integrity, with how pure and seruient zeale of Gods glory, with what tender loue and pittie ouer the soules of the people: and finally, with how longing a desire after their profiting in the precious knowledge and faith of their saluation, they stand bound constantly to preach the word: yea, onely the word of God, in season & out of season, &c. Why may we the looke for no Reuelations now, without or moreover and beside the holy Scriptures, as in the former times the seruants of God haue done,

done, while yet no part, or not the whole bodie of the Scriptures were written, as they are at this present, and long since: and may we receiue no vnwritten verities as they are called, though differing from the written word of God, vpon the credite of tradition, from the pretended testimonies and warrant of auncient times, from many former generations and ages, as some would make vs to beleeeue?

No, in no case: for seeing the Prophet Isaiah sayed in his time, as we do reade Chapter 8. verse 20. To the Law and to the Testimony, and if they speake not according to this vword, it is because there is no light in them. Much rather are we to say so now, seeing we haue not only the writings of all the holy Prophets, beside the Law and testimonie thereof, but the addition of the New Testament also, wherein is the witnesse of our Saviour Christ, and of all his holy Euangelistes and Apostles, as we haue seene before.

It is very true: neither was there any time since that any part of the holy Scriptures were written, wherein all the seruants of God haue not had a most religious respect vnto them: the Prophets to the Law, Christ to the Prophets, the Apostles to Christ, and all the faithfull Pastors and Doctors of the Christian Churches, to the Apostles and to Christ, and to the Prophets, and to the Law of God giuen by Moses, and to all the rest of Moses writings, reade Luke 16. 29. 30. 31. and Colos. 2. 18, &c. and 1. Tim. 4. 7. All antiquity not agreeing with the word of God, is to be accounted no better then an old wiues fable. Finally reade Gal. 1. 8. 9: Though that we or an Angell from heauen, &c. But after that we haue read the holy Scriptures, meditated and conferred of them: yea, after that we haue heard them plainly opened and interpreted by the faithfull Ministers and Preachers thereof: can we then by the light and sharpnesse of our owne naturall and mother wit (as we call it) sufficiently vnderstand the Scriptures, to the glorifying of God, and obtayning of our saluation?

We cannot, unlesse it please God, together with his holy Scriptures or written word, and the outward exercises thereof, to giue vs also his holy Spirit; whereby they may be inwardly written in our hearts, as it were by the finger thereof. For so our Saviour

Reading and
hearing of the
Scriptures in-
sufficient with-
out the Spirit.

Christ earnestly affirmeth, in the third Chapter of Iohn, speaking thus to Nicodemus: Verily, verily, I say unto thee, except a man be borne againe, he cannot see the kingdome of God. And againe, Verily, verily, I say unto thee, except a man be borne againe of water and of the Spirit, he cannot enter into the kingdome of God.

The same may be confirmed by many other authorities of holy Scripture.

But let vs proceed : After that we are enlightened by the Spirit of God, through the reading and hearing of the Scriptures preached vnto vs, so that we do in some measure know the right way to saluation, and how God is to be glorified : haue we thenceforth any power, good-will, and affection of our selues, to lay hold thereon, to our owne comfort, and to prouoke our selues to walke dutifully in the constant obedience of the same, to the honour and prayse of God?

No neither : unlesse it please the Lord vnto the enlightening of our minds, to adde a second grace of the same his holy Spirit, which is the renewing of the heart, for as the Apostle Paul saith in the 2. Chapter to the Philippians: It is God which worketh in vs both the will and the deed, euen of his good pleasure.

Tell me now; Are we in any danger so long as we remaine in the ignorance of the holy Scriptures of God, albeit according to our owne opinion, we haue a good meaning, and do zealously serue God, after our owne blind deuotion?

There is no doubt but we are in very great and certaine danger of the wrath of God, so long time as we so abide : specially if we despise wisdom and instruction, as we reade in the first Chapter of the Proverbs of King Salomon, verse 22. &c. And in the first Chapter of the 2. Epistle to the Thessalonians, from the 6. verse.

I pray you let vs turne to these places, and let vs consider of them.

Now for so much as it shall go so fearfully with those that be ignorant, and for want of knowledge do not obey the Gospell: What shall we say of those who hauing great knowledge, so as they can discourse readily vpon all points of the Religion of God, yet haue (for all that) no care nor conscience

to obey his will, but follow their owne wicked lustes: are not all such in a most fearfull estate?

Ignorance of
the Scriptures
damnable, so
is knowledge
without obe-
dience.

Our Saviour Christ sayth, that he that knoweth his maisters will, and prepareth not himselfe, neither doth according to his will, shall be beaten with many stripes: Luke Chapter 12. the 47. verse.

No excellency of knowledge is of any reckning before the Lord, if obedience go not withall, reade Matth. 7. 21. &c. and 1. Cor. 13. 1. &c. Yet one thing more: Did God create mankind thus ignorant and sinfull, and miserable also through sin in the beginning of the creation?

No, nothing so: but wise, righteous, holy, and happy, in a measure of perfection conuenient and meete for them, as it is declared at large in the first and second Chapters of Genesis.

It is true: for in that it is written that God made mankind according to his similitude and likenesse, all which you haue answered is comprehended, as we may further perceiue by that we reade Ephesians 4. 23. 24. and Coloss. 3. 10. How then came all vanitie and sinne with so great and lamentable confusion and miserie, as it is now come into the world, and is most wofully fallen vpon mankind aboue all earthly creatures here below?

It is fallen vpon us all thorough the willing apostacy and falling away of our first parents Adam and Eue, from that holie knowledge, faith, feare, loue, obedience, and happinesse, wherein the Lord of his infinite goodnesse had set and placed them, they harkening to that lying enticement, and most malicious and crafty temptation of the Diuell.

Who is this Diuell you speake of?

A wicked spirit, who being created of God, a good, holy, & blessed Angel, did not keepe that his first estate, & the glorious place of his abode, but of his owne accord corrupted himselfe through sinne, and many thousands of the Angels together with himselfe, and so became an enemie to Gods glory, and a most wretched deceiver and murderer of mankind.

What ground of these things haue yee in the holy Scriptures?

They are set forth and declared at large in the whole third

*Mans creation
by God, his fall
of himselfe by
the Diuell.*

Chapter of Genesis.

How should there be any prooffe of these things, specially touching that which ye answered concerning the Diuell in that Chapter: seeing, though you reade it throughout, you shall find there no expresse mention at all made of the Diuell?

That which is written of the Serpent is to be understood of the Diuell, whose instrument onely the Serpent was.

You answer truly, as may evidently appeare by conference of other places of the holy Scriptures with this third of Genesis: as 2. Cor. 11. 3. 14. and Reuela. 12. 3. 4 7. 8. 9. 10. 11. and Rom. 16. 20. reade also Iohn 8. 44. and 1. Epistle 3. 8. 10. 12. Act. 26. 18. 2. Cor. 4. 4. Ephes. 2. 2. 3. & Chap. 6. 12. and 2. Tim. 2. 26. and 1. Pet. 5. 8. and finally 2. Pet. 2. 4. &c. And in the Epistle of Iude the 6. verse. But though Adam and Eue the first man and woman fell away from the Lord, & lost their first estate, and pulled miserie vpon themselves; what prooffe haue you that it is so likewise with all their posterity?

In the first Chapter of the Epistle to the Romanes, verses 12. 13. 14. in these words:

Wherefore (saith the Apostle) as by one man sinne entred into the world, and death by sinne, and so death vwent ouer all men, for as much as all haue sinned.

For vnto the time of the Law, was sinne in the world, though sinne is not imputed (or rather not regarded) where there is no Law.

Also death reigned from Adam to Moses, euen ouer them that sinned not after the like manner of the transgression of Adam, who was a figure of him that was to come.

This place doth plainly confirme it indeed. And it is iust with the Lord that it should be so, no lesse then the attainer of the children of a traytour is accounted iust with men, vntill the Prince of his clemency & mercy shall pardon & restore them.

The issue therefore of all is this, that we haue very iust and also exceeding great cause, in godly sorrow to lament and bewaile our sinne, and to turne to the Lord by true repentance, vtterly denying our owne wisdom, which is nothing but folly, and our owne righteousness, which is meere iniustice, &c. if happily we might find fauour with God, &c.

But

But haue we of our selues due conscience and remorse of sinne so to do? *Man reco-
ry, not of him-
selfe.*

We haue it not: neither can vve possibly attaine vnto it, vnlesse God of his free grace and mercy vouchsafe to giue it: that is, vnlesse he do by his word and Spirit mightily quicken and awa-ken our dead and drouisie consciences, and also mollifie our hard and stony hearts. Nay rather, vve blesse and thinke our selues happie, in putting farre away the consideration of these things from vs, euery one excusing and iustifying himselfe against God, though we go on in neuer so vvicked and godlesse a course.

Shew some prooffe of this that you say?

In the 17. Chapt. of Ieremie the 9. verse: The heart is decept-ful and vvicked aboue all things, vvho can know it? I the Lord search the heart. And againe Prouerbs 16.2. All the vvayes of a man are cleane in his owne eyes, but the Lord pondereth the Spirits.

Thustherefore it is plaine and manifest euery way, that naturally we neither know God nor our selues aright: and that our corruption, vanitie, sinne, and miserie, is aboue all that we can conceiue: so that infinite cause haue we to renounce our selues, and all opinion of our owne wisdom and goodnesse, & so submit our selues to seeke our wisdom from the instruction of the word of God, and that our hearts may be renewed by the grace of his holy Spirit, and that we should pray vnto him earnestly and continually, and vse all good and holy meanes appointed of God himselfe to the same end, that so happily we may be blessed of him.

And so come we now after all former questions premised to the parts of Christian Catechisme and instruction, mentioned in the beginning of this our exercise, whereunto (as was sayd) all that hath hitherto bene discoursed, hath as it were paved the way. Rehearse the Law or ten Commaundements of Almighty God.

God spake all these vvords and sayd, I am the Lord thy God, &c.

We begin with the Law, that is, with the ten Commandements of Almighty God, because they are that portion of Scripture, which God hath specially sanctified to discouer vn-

*The Law of
God detecteth
sinne, &c.*

to vs, and to cause vs in and by his wisdom to see our owne folly; by his holinesse our prophanesse, by his righteousness our sinne, and by our sinne, our owne most iustly deserued death and damnation: but not that we should peremptorily and without all bayle and maineprise (as we may say) be condemned, but rather that we might be led to Christ Iesus thereby, and so in him find wisdom, holinesse, righteousness, redemption, repentance, and godlinesse of life here in this world, and life euerlasting, with all glory and happinesse hereafter in the kingdome of heauen.

To the which end and purpose, let vs now in the feare of God, trusting in his grace, and in the blessed direction and comfort of his holy Spirit, enter vpon the interpretation of the same, the most wise, holy, and righteous Law of the Lord our God.

And yet because these words Law, sinne, curse, repentance, vertue, or righteousness, and blessing will be of often and necessary vse in this part of our exercise, and therefore also necessary to be well vnderstood of all: it shall be good for vs in few words, to set downe the meaning of them before we come to the particular interpretation of the Commandements.

I aske therefore what this word Law meaneth?

The Law of God is a diuine rule or doctrine, which teacheth and commandeth the perfect righteousness of vverkes.

That it is so, we may perceiue by that we reade Leuit. 18. 5. and Rom. 10. 5.

What is sinne?

It is the transgression of the Law, either in deed, vword, or thought, neuer so litle smarking from it.

So doth Saint Iohn define sin, 1. Epistle chap. 3. vers. 4. And Rom. 7. 7. Lust is sinne. And Marke 7. 21. our Sauour Christ telleth vs that wicked thoughts defile a man.

What is the curse of the Law, which is the reward of sinne?

It containeth all the heauy and vvorull effects of Gods wrath, that is to say, all the plagues and punishments both of soule and body in this life, and the euerlasting torment of hell fire in the vworld to come.

This is plainly layd forth Leuit. 26. from the 14. verse, and Deut.

preparatorie.

The first Part.

23

Deut. 28. from the 15. verse, &c. And Chap. 29. 18. 19 &c. and chap. 32. 22. 23. 24. 25. and Isaiah 30. 33. and Matth. 25. 41.

*What sinne,
curse, blessing
&c. do meane.*

What is repentance, whereby (if it be of faith) the curse may be auoyded?

It is an vtter forsaking of all sinne, proceeding of hearty sorrow for it, with unfeined hatred and strife against it: and a zealous following of all true godlinesse and vertue, with constant ioy and delight therein.

That this is the nature of repentance, reade Isaiah 1. 16. 17. Amos 5. 15. Rom. 12. 9. 2. Cor. 7. 1. 10. 11. and Prouerbs chap. 21. 15. It is ioy to the iust to do iudgement.

What is vertue or rightcousnesse, which is the chiefe fruit or part of repentance?

It is perfect obedience to the Law of God, or any part or point thereof.

It is true; for the vertues of the heathen so called, and of meere ciuill mē, they are not true vertues, not only because the actions thereof proceed not from a mind regenerate and renewed by the Spirit of God, but also because they are done without conscience of the commandement of God. And therefore the Apostle Paule making mention of vertue, Philip. 4. 8. he doth in the next verse, shew that the same is learned & receiued from the word, and truly exemplified in those onely that haue bene instructed and taught from it, and from the holy Spirit of God. Reade also a liuely description of a right vertuous woman in the last chap. of the Prouerbs, in her life answerable to the doctrine of Gods Law. Now what are we to vnderstand by this word blessing, which is the reward of true vertue and obedience?

It comprehendeth euery comfortable fruite and effect of Gods diuine loue & fauour, either for soule or body, for this life present or to be hoped for in the life to come.

For the prooue of this, reade Leuit. 26. from the 3. verse to the 14. and Deut. 28. from the beginning of the chap. to the 15. verse. And Matth. 35. 34. &c.

Now let vs go forward: How doth the Law of God, I meane, what course doth it take to make knowne our sinne, and that miserie which in the iustice of God is due to the same?

After what
manner the
Law of God
detesteth
sinne, &c.

It doth it first by a most imperious and strict forbidding of vs every vvorke, yea, every word, yea euen every inward motion & thought of the heart or minde, vvhich is in the very least degree contrarie to it, yea, which is not fully agreeable to the holinesse & righteousnesse vvhich it commandeth: and by a most seuerer and fearfull threatning of the horrible curse of God, against the least transgression of the same, how pleasant and delightfull soener sin is to our vvicked nature.

Secondly, the Law of God maketh knowne our sinne, and the vvofull miserie thereof, by an exact commanding and vrging of perfect obedience to every Cōmandement, both in thought, word, & deed, how cōtrary and unwelcome soener that be to our owne corrupt vvill & liking. And therewithall by a most precise restraining of all deuine fauour and blessing, to such only as shall perfectly obey the same, howsoener every one in the pride of his hart presumeth, that he is vvorthy aboue other to be blessed & happy, how negligent soener he be in the duties therof.

That the Law doth in this wise make knowne our sin and miserie, we may vnderstand sufficiently by that one place before alledged out of the seuenth Chapter to the Romanes, where there is a large discourse to this purpose: we may perceiue it also by calling to mind diuerse other places, such as we reade in the same Epistle, Chapter 2. 11. 12. Deut. 27. 15. &c. Gal. 3. 10. 11. 12. Math. 5. 19. &c. to the ende of the Chapter, Marke 9. 42. &c. to the ende of the Chapter, Heb. 2. 2. and James 2. 10. 11. &c. Hence therefore (that is to say) from this exact seuerity of the Law, ariseth a maruelous combat and rebellious cōtradiction against the Law of God, from that cōtrary law which is in our mēbers, as the Apostle Paul teacheth. Nay, say we, if the matter be so strict, we will none of it, &c.

Neuerthelesse the Law by Gods owne ordinance must thus seuerely be preached still, according to that first authority, wherewith the Lord himselte hath once for euer authorised & armed it: according to that which we reade Isaiah. 58. 1. Crie aloud, spare not: lift vp thy voyce like a trūpet, shew my people their transgressions, &c. And Psal. 50. 21. 22. and Ier. 7. 19. 20. But let vs now go on: How many seuerall commandements are there in the Law of God?

Ten.

So we reade Deu. 4. 13. & cha. 10. 4. Are they al of one sort?

No: and therefore they were written and ingraven by God himselfe in two tables.

Thus we reade Exod. 32. 15. 16. & Deut. cha. 5. 22. & cha. 10. 1. 2. & c.

How many Comandements are contained in the first table?

The first foure.

How many in the second?

The latter sixe.

So indeed doth the Apostle Paule shew them to be distinguished in the 6. cha. to the Eph. vers. 2. where he reckoneth the first Comandement for the first of the second table: and it is euen of it selfe plaine, because of the distinct argument & contents of either of them. Shew therefore what is the summe of the first table?

The perfect loue of God, with all duties of his most holy and diuine worship, as fruits and testimonies of the same.

What is the summe of the second table?

The perfect loue of our neighbour, and all good fruits thereof, toward his honour, life, and person, and toward his honesty, goods, and good name.

That this is so, we haue warrant from the answer of our Sauior Christ to a certaine Pharisey, Math. 22. 35. & c. and Marke 12. 29. 30. 31. In the which answer our Sauior Christ doth both distinguish the tables as we haue done before, & also sheweth the distinct argument and contents of either of them.

Here notwithstanding it might be thought we should come forthwith to the particular interpretation of the leuerall comandements of either table; neuerthelesse to the ende we may prepare and make the way yet more plaine & easie, to a more through vnderstanding of the Law of God, I would gladly haue you shew the fruite of so good diligence, as to repeate what you haue bene taught to be yet further generally required thereunto.

To the more full & thorough vnderstanding of the Law of God, we haue bene taught to obserue these rules following.

First, that it is a spirituall Law, most perfectly wise, holy,

General rule
for the under-
standing of the
Law of God.

just and equall, most strictly binding the consciences of all, and every one of all sorts and degrees of people, to entire, whole and perfect obedience.

Secondly, that the morall duties of the first table which more directly concerne the glory of God, are in their owne nature and kind more excellent then the duties of the second table, which belong to men (they being as the foundation and squire, yea, even the verie life of these, as these againe are as it were the touch-stone and triall of the truth of those.) And therefore also that the duties of the first table are both in zeale of heart, and in diligence of practise, to be preferred before the duties of the second, when both sorts may be performed; or if the case stand so, that either the one or the other must of necessity be neglected. Provided notwithstanding that there be an equall proportion observed, that is, one thought compared with another, speech with speech, deed with deed, circumstance with circumstance in the like degree. On the contrary it is to be observed, that in the like proportion the transgression of the first table is greater & more hainous then of the second. And further also it is to be observed for the making up of this second rule, that there are diuerse degrees of good duties commaunded in either table, and that there is an inequality of the sinnes which are forbidden, the one being vnequally and with the disadvantage compared and weighed with the other, and accordingly a diuerse degree or measure of the curse & punishments, either in this life or in the world to come.

Read 1. Sam.
2. 25. and
Isai. 7. 13.

Mat. 12. 31. &
1. Tim. 1. 13.

Thirdly, to the more thorough understanding of the Law of God, we are to observe, that what euill or sinne soeuer is forbidden in any Commandement, there the contrary good thing or vertue is commaunded: and on the other side, what good thing soeuer is commaunded, there the contrary euill thing is forbidden.

Fourthly, that vnder one thing expressely either commaunded or forbidden, all of the same kind, & what soeuer causeth or any way helpeth and furthereth the same, they are likewise either commaunded or forbidden as coadiutors and accessaries therunto, or as hauing a mutuall relation the one to the other.

Fifthly, that albeit for order of doctrine there is a most perfect distinction of euery Commandement from other, yet as touching practise, they are so nearly knit together, that no one can be perfectly obeyed,

vnlesse

unlesse all be obeyed, & one being transgressed all are transgressed. *Generall rules for the vnderstanding of the Law of God.*
 And for the same cause also there are some kind of duties, & the contrary transgressions either commanded or forbidden in many: yea, sundry times in all the Commandements, according to the diuerse or contrary ends & purposes vvhereinunto they do serue, & according as they are either diuersly or contrarily applied.

Sixtly, that the curse of eternall death and of all the evils & miseries of this life, is due to the least transgression of any part or branch of the Law, and much rather the generall transgression and contempt of it; but that the blessing of everlasting life is not due as a deserved reward or det, unlesse the whole Law be fully and perfectly obeyed, as vvas answered before.

Seuenthy, that our Saviour Christ only of all men hath perfectly fulfilled & obeyed the Law; but that all other are transgressors, and therefore iustly vnder the curse and condemnation vvhich it awardeth.

Finally, that vvitouth faith in the same our Saviour Christ, none can be freed frō the curse threatned by the Law, much lesse partaker of any blessing promised in any of the Commandements, and least of all a partaker of everlasting happinesse. And yet touching those that do truly beleene in Iesus Christ, and earnestly repent of all their sinnes, that their sincere though vnperfect obedience is accepted vwith God, and shall of his free and vnderdeserved grace on our parts only, for Christs sake be perfectly rewarded, partly here in this world, but fully after this life in the kingdome of heauen, according to the diuerse degrees and measure of euery mans faith and obedience.

All these things are necessarie to be obserued indeed: the proofes whereof are for the most part cleare in themselves; the which yet I will briefly repeate, that ye may the better vnderstand them, and that they may be more firmly fixed in your minds.

First because God is a Spirit, most wise, holy, and righteous, therefore must his Law be answerable to himselfe, &c. Reade Deut. 4. 5. &c. Psal. 19. 7. &c. Rom. 7. 12. 14.

The second, third, and fourth, may easily be confirmed by considering them in their instances: for the exemplifying of the is the prouing of them. And touching the diuerse degrees of

*Particular
rules for the
interpretation
of euery Com-
mandement.*

curse or punishment, reade Math. 11. 20. &c. & chap. 12. 45. & Luk. 10. 12. and chap. 12. 47. Rom. 1. 27. &c. and chap. 2. 1. &c. 2. Thes 2. 11. 12. and 2. Tim. 4. 14. &c. and 2. Peter 2. 20. 21. Numb. 15. 26. &c. compared with verses 30. &c.

For the fift and sixt, reade againe Deut. 27. the last verse, and Gal. 3. 10. Rom. 3. 19. 20. and Iames 2. 10. 11. For the prooffe of the seuenth, reade Rom. 8. 3. 4. and chap. 10. 3. and 2. Cor. 5. 21. 1. Pet. 2. 22. & 3. 18, and 1. Iohn 3. 5. Isaiah 53. 5. &c. And Ier. 23. 6. The Lord our righteousness. And the places before alledged Rom. 3. 21, 22. and Gal. 3. 12. 13. 14. and verses 21. 22.

For the last point, reade also Rom. 8. 1. &c. 1. Tim. 1. 9. Acts 10. 34. 35. Psal. 19. 11. & 91. 14. 15. 16. Mat. 10. 42. and chap. 25. 34. &c. 2. Cor. 5. 10. 2. Tim. 4. 8. Math. 5. 12. Hebr. 11. 6. Gal. 6. 7. and 2. Cor. 9. 6.

And now these things obserued more generally, we may perceiue the more easily what is to be considered in the particular handling of euery commandement, the which things also haue bene declared. I would gladly heare them likewise rehearsed of you, they being well neare the same with the other. Shew therefore which they be?

They are these vvhich follow.

First, the sence and meaning of the Commandement, & that also first negatiuely vvhich is forbidden, and then affirmatiuely vvhich is commanded, in the 1. 2. 3. 6. 7. 8. 9. 10. But in the 4. and 5. commandements, first affirmatiuely vvhich is commanded, and after negatiuely vvhich is forbidden.

Secondly, the particular equity of it.

Thiraly, the particular blessing promised to the perfect obedience of it.

Fourthly, the particular curses or punishments threatened against al such as either make shew of obediēce only in hypocrisy & dissimulation, or do neuer so litle transgresse against any duty required.

Fiftly, the particular application of the curses due to euery one, in respect of the same particular mutterings and secret rebellions, as they are in any, more or lesse.

Finally, a particular declaration, how our Saniour Christ only hath perfectly obeyed the Commandement which we haue in hand, and what manner of obedience to the same, that is, vvhich God

God accepteth at the hands of the faithfull, for Christ Iesus his sake, though it be weake and vnperfect.

Preface or generall reason for the authorising of Gods Law.

These things thus obserued: let vs come to the first Commandement: which is that?

Thou shalt haue no other Gods but me.

Or thus. Thou shalt haue, or let there be no strange God to thee before my face, for such are the words of the originall text, though in the same sence and meaning, with our vsuall and accustomed translation. But in the 20. Chapter of Exodus where the Law of God is set downe, there are other words before these (which as ye may remember) haue bene interpreted vnto you: Which are those?

The Lord spake at these words, saying: I am the Lord: thy God which brought thee out of the land of Egypt, out of the house of bondage.

In the holy language we read, out of the house of seruants, but in the same sence, because the Israelites were there in seruitude and bondage, read Leu. 26. 13. Deut. 4. 20. and 1. King. 8. 51. and Deu. 5. 15. But what were you taught to obserue in the words of Moses writing thus: Then God spake all these words?

Beside that the diuine authority and perfection of the whole Law, & of euery part and branch thereof is thence to be noted, in so much as all was published and pronounced from heauen by the Lord himselfe, we were further taught to marke the circumstance of time, in two respects.

First, that God giueth his Law to his people shortly after he had deliuered them out of Egypt.

Secondly, that before he published and pronounced the same, he did both solemnly prepare & assemble them together to heare it, and also set before their eyes diuerse fearfull and glorious signes of his diuine presence.

Why did the Lord publish his Law so shortly after he had deliuered his people out of bondage?

To let them vnderstand that the end of their deliuerance was, not that they should follow their owne wicked lusts, but to serue him in righteousness and holinesse all the dayes of their liues.

This indeed is the very true end of all Gods mercifull deliuerances & blessings; & this vse stand we bound to make of them

*The authori-
sing of the
Law of God.*

all, but chiefly of those that are the greatest, as it is expressly noted in the Gospell concerning the end of our redemption by Christ, whereof this deliuerance of Israel out of Egypt was to them a figure and pledge.

And that the end of this their deliuerance was, that they might the more freely serue God; reade Exod. 4. 22. 23. and chap. 5. 1. and chap. 7. 16. and chap. 8. 1. 20. and chap. 9. 1. 13. & chap. 10. 3. Reade also Deut. 5. 15.

But why did the Lord so solemnly prepare and assemble his people together, before he did publish his Law vnto them?

That they might with one mind, as members of the same body politike or common wealth, reuerently heare it, with full purpose of heart to obey it.

It is most meet that it should so be heard, not only of them, but of vs also, if we mind to reape any good fruite and benefit by it. For if we heare it not with a purpose and endeouour to obey it, we shall neuer haue experience of our owne weakness, nor of the power of Gods grace, nor of the benefite of a sauiour, for the which cause it is that he speaketh ioyntly vnto all, as if he should speake apart to euery one.

And why did he shew forth so fearfull signes of his diuine presence at the publishing of his Law?

To awaken their consciences to the sight of their former sins, & of their present frailty and corruption, & that his feare might be in the, as a bridle to hold the backe from sin, for the time to come.

This course was indeed most fit to procure and worke those effects and vses for the which the Law serueth, euen according to that which was answered before, read Exod. 20. 20. whereof we shall haue occasion to speake more when we come to these words of Moses.

In the meane while, let vs come to the words of God himselfe, which he vttered by his owne most glorious voyce from heauen: saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage: How haue you learned to vnderstand these words?

They may be vnderstood both as a particular reason and ground of the first Commandement, and also as a general reason and ground in way of a preface to the whole Law.

Why

Why is that?

Because they containe such a description of this heavenly Law-giver, as sheweth that he hath most soueraigne right to command all, and that he alone is most worthie above all to be in all things obeyed above all.

Reade Leuit. chap. 19. vers. 3. 4. &c.

Which are the parts of this description?

First it sheweth what manner of one our heavenly Law-giver is in his owne diuine nature and being: & secondly what his gracious good will and pleasure is toward his people, upon condition they will submit themselves to be obedient vnto him.

In which words of the description doth he shew, what his diuine nature and being is?

In that he proclaimeth himselfe to be the Lord God.

What meaneth this word Lord?

That he onely is eternall, of most high and excellent Maiessty, without beginning and without end, the cause of the being of all things, in so much as he hath created them of nothing, and much rather the cause why any creature shall haue any eneralsting continuance and abiding.

This is the naturall interpretation and meaning of the word Iehoua, for the which we vse to say Lord, following herein the Greeke translation of the Bible, after the example of the Euangelists and Apostles in the New Testament. Not that we thinke it vnlawfull to speake the name Iehoua, as some of the Iewes haue superstitiously imagined, but because we hath this preuailed. Onely it is necessarie that we vnderstand this title Lord, in the signification of Iehoua. For the which reade Exodus 3. 14. and chapter 6. 3. and Psalme 90. 1. 2. 3. 4. Now what is the meaning of the other word, God?

That the same Lord, who is the onely eternall, and the cause of the being of all things, is also all-sufficient and almightie, both to support and maintaine all things which he hath created, and also to rule, gouerne, and order them all, according to the gracious good pleasure of his diuine prouidence and will.

Such is the signification of the title Elohim, noting the manifold vertue and power of the Godhead, yea and euen the distinct persons of the Godhead also in the most perfect vnitie of

The author-
ship of the Law
of God.

the diuine nature. Of the which more is to be said vpon the Articles of our beliefe: Now, what is the gracious good pleasure and will of God toward his people: in which words of the description is it expressed?

First in the word, Thy, in that he saith, I am the Lord thy God, which is a word of covenant and promise: & then in those which follow, which are a confirmation, and as it were a pawning and pledge of the covenant, in that he did most mightily, & most mercifully deliuer his people out of the bondage of Egypt.

The condition of the covenant of the Law being such, as no man can performe it, (seeing it promiseth not life to anie, vnles it be fulfilled) how should it containe anie declaration and testimonie of Gods loue to his people?

It is of Gods gracious goodnesse and mercie, that he promiseth life vpon that condition, in so much as therein he requireth no more then he had created and fitted mankind vnto in the beginning of the creation: but the speciall declaration and confirmation of Gods loue in this his covenant, consisteth in that it hath a respect to Christ, by whome it is fulfilled for vs as well as for the Iewes, and for whose sake God is minded to forgieue the sinnes of all that shall truly beleene in him, & also to write his Law in their hearts by his holy Spirit, euen to the end of the world.

It is true: for notwithstanding this covenant thus respecting Christ, was first entred with the Israelites, yet it is now extended to vs, God professing himselfe to be not onely the God of the Iewes, but also of the Gentiles. Rom. 3. 29. 30. 31. according to the former propheties of the calling of the gentils, Read Psalme 87. and Hof. chap. 1. 10. and 2. 23. and Ioel 2. 32. Amos 19. 11. 12. Mal. 1. 11. Neither was Israel to the onely people of God at anie time, but that alwaies it pleased him to accept of the Gentils, such as would ioine them selues to his people in the true worship of him. And although we for our parts haue not bene deliuered out of the bondage of Egypt, yet the Lord hath deliuered vs with a more gracious deliuerance out of the bondage of sin and the Diuell, and from the tyrannie of death, and from the torment of hell, whereof also that deliuerance of theirs was a figure and pledge vnto them. Let vs now come to the first Commandement.

What

What doth the Lord forbid in it?

To haue anie strange God.

What is this to haue anie strange God?

To haue a strange God, is either to acknowledge with the heart, or to fancie and conteine in the mind, any other to be God, either beside (as altogether excluding the onely true God) or ioyntly, yea or if it be in any inferiour degree together with him, who hath made himselfe so evidently knowne by his word and workes, as that which he hath manifested of himselfe, cannot possibly agree to anie other.

But then especially is a strange God taken and acknowledged for God, when anie spirituall and diuine worship is yeelded therunto; that is to say, when any faith and trust, any feare, loue, prayer, prayse, thanks, or any other like dutie is yeelded vpon the same false conceit and acknowledgement.

This indeed is principally that which the Lord forbiddeth in this Commandement: according to that which we reade in the 8. and 9. verses of the 81. Psalm.

As touching the rest of the transgressions of it (which are verie manie) we shall haue a fit occasion to note them, and that also by a more plaine and easie direction, after we haue seene what be the good duties or spirituall graces commaunded in the same. In the meane season, let vs well obserue concerning the present answer: that the Lord doth not onely forbid his people the vtter excluding of him, that they might altogether imbrace false Gods, but also the ioyning of anie with him, whether as copartner, or though it be but in an inferiour degree of minoritie as it were: for so doth the Lord interpret his owne meaning in the 23. verse of this 20. chapter of Exodus, and Deuteronomy 32. verse 39. Reade also 1. Kings 18. 21. and 2. Kings 17. 33. and Iohn 4. 22. Reade also Iudges, chapter 2. 11. &c. to the end, and chapter 3. 7. and Psalm 81. 11. and Psalm 106. 37.

All the Gods of the heathen are meere vanitie: Leuiticus, chapter 19. 4. Deuteronomie, 32. 21. and 1. Samuel 12. 21. and 1. Kings 16. 13. 26. and 1. Corinthians 8. 4. 5. 6. whence the house of the strange God is called Bethanuen, the house of vanitie, Hosh. 4. 15.

Yea 2. Kings 17. 12. strange Gods are in singular contempt & abomination, called dirtie or dungish Gods; and therefore in no wise to be ioyned with the true God of all Maiestie and glorie. Reade also Iud. chapter 6. verse 8. 9. 10. and 1. Kings 17. 35. 36. and Psalme 115. and Exodus, 23. 13. and Psalme 16. No trust, no loue, no prayer, no prayse, &c. belongeth to them, The Lord will not giue his glorie to anie other. Isai. 44. 6. 7. 8. No god beside the Lord, chapter 45. foure times repeated in that one chapter, and chapter 48. 11. Surely, I will not giue my glorie to another, saith the Lord. Wherefore right worthie is that excellent profession of the Prophet to be imitated of all the seruants of God, Psalme 73. 25. where he saith vnto God: Whome haue I in heauen but thee? and I haue desired none in the earth with thee.

Finally let vs diligently note, that the Lord forbiddeth these sinnes, and all of this kind, as being before his face, he giuing therein to vnderstand, that none of these sinnes can be committed, but they are knowne to him, and that he taketh them as done to his exceeding great dishonour, &c. Reade Psalme 44. vers. 20. 21.

Now on the other side, let vs see what good spiritual duties the Lord requireth and commandeth in this first commandment: What haue ye learned to be the wil of God herein?

That we do both rightly know and discern, euen in the spirit of our mind, and also that we do ioyfully acknowledge with our whole soule, that God to be our onely Lord, eternall and almighty, most wise, most holy, most righteous, most gracious, & mercifull, most faithfull and true, euen the Father, the Son, and the holy Ghost, the Creatour, gouernour, and preseruer of all things, the Supreme and Soueraigne iudge of all the world, one God to be blessed for euer, who hath manifestly reuealed himself first to his people Israel in speciall manner aboue anie other people, and now more clearly to all beleeuing Gentils through the whole world, both by his diuine word, and also by his most gracious and vnderfull workes: and that we do acknowledge the same his workes, and all other from the greatest to the least of them, to be done and ordered in all perfection of wisdom, goodnesse, righteousness, faithfulness and truth, in most excellent

excellent manner aboue all that vve can conceine.

God requireth also in this first commandement, that as a necessarie fruite of this true knowledge and heartie acknowledgement of him, and of the most perfect vvisedome and excellencie of all his vvorkes, vve do vvisely, entirely, zealously and constantly yeeld him alone as most vvorthie, all true, diuine, and spirituall seruice and vvorship, and no part therof to anie other, as hath bene answered before.

This verily is the end, wherefore the Lord hath manifested and reuealed himselfe, namely, that he might be knowne and acknowledged of his people. Reade Deut. 4. 32. &c. to the 40. verse, and Isaiah. 43. 10. 11. 12.

This also was necessarie. For else how should he be rightly worshipped and serued here in this world? According to thy name, so is thy prayse vnto the worlds end (that is, ouer all the earth) thy right hand is full of righteousness: Psal. 48. 10. And that this our God is most worthie of all diuine worship and seruice, his verie nature which is most excellent sheweth it. Reade also 1. Chronicles 29. 10. &c. And Nehem. 9. 5. Psal. 89. 6. 7. 8. &c. and Micah. 7. 18. &c. and Deut. 32. 31. Their God is not as our God, euen our enemies being iudges.

Worthie therefore in this place is the admonition of the Prophet Ieremie, which he giueth in the name of the Lord, chap. 9. 23. 24. Let not the wise man glorie in his wisedome, &c. but in this, that he vnderstandeth and knoweth the Lord, &c.

To conclude the prooffe of this answere, that God is to be acknowledged wholly and in all his essentiall & diuine properties, most wise, most iust, &c. Reade Exod. 34. 6. 7. and Deut. 32. 3. 4. Now I would know of you wherein the spirituall worship and seruice of this onely true God, the eternall and almighty Lord of heauen and earth doth stand?

It standeth in the holy meditation of God, his vvord & vvorks, both of Creation and gouernement, specially concerning his Church: it standeth in faith, or trust, & belief, in hope, in loue, in zeale, in feare, or reuerence, in humblenesse and sobrietie of mind, rightly to vse all good gifts and blessings of God, in patience and meekenesse of spirit to endure all vvants and afflictions, how soeuer it shall please God to exercise and try our faith; it standeth

Duties com-
manded.

in prayer ioyned vwith thankesgiving in all things: finally, it standeth in the dedicating of our selues, soules and bodies, and al that vve haue, and vwhat soeuer God shall blesse vs vwithall, to the honour and prayse of his name, and that in a most sacred and se-cret covenant, oath, and vowe betwixt him alone and our owne consciences, in stead of a thousand vvitneses.

Here we may not vnfitly call to mind, that the beginning of our Catechisme is confirmed by the Lord himselfe in the beginning of his most wise, holy, and righteous Law; he setting that in the first place, which is principally most worthie, and most necessarie aboue all the rest.

And for the same cause, this commandement is most diligently to be considered and weighed of vs, because it is as the foundation, light, and life of al the rest of the commandements, not onely of the second Table, but also euen of the first.

Let vs therefore, I pray you in the name of God, without all preiudiciall conceit of vnnecessary tediousnesse, continue still in a further inquirie & more large handling of this comādemēt.

And first of all, What is that meditation of God and of his word and workes which you speake of?

It is a staying of the mind in the serious thought and consideration of them, vwith a holy delight and admiration at that most perfect and diuine excellencie, vvhich shineth in them, and which easeth forth the comfortable beames thereof, vpon the soule of him that so thinketh vpon them.

Reade Ps. 1. 2. and Ps. 8. and Ps. 104. and Micah 7. 18. 19. 20.

Now, what is faith and trust, or beliefe in God?

It is an assured and comfortable perswasion of Gods lone, fauour, and blessing in all things; and specially, concerning the euerlasting happinesse and saluation of our soules, vvhiles vve vvalke in his vvayes, and stay our selues vpon the gracious promises of his vvord.

Reade Psalme 27. 13. and Psalme 116. 10. and the same againe, 2. Corinth. 4. 13. 14. Reade also Psal. 56. 3. 4. and verses 10. 11. and Ps. 46. & Ps. 125. Read also Rom. 8. 31. to the end of the Chapter. Thus faith hath ioy and comfort in the perswasion of Gods fauour, &c. yet vpon condition, that we walke in his wayes: for so soone as we decline from the Lord, we wea-

ken

ken our faith, and going on in such a course, it should be presumption and not faith, to encourage our selues to thinke that God would blesse vs: we should therein tempt God, &c. reade Psalme 30.6.7. What is hope in God?

It is as the anchor of faith, or as a proppe to vnder shore and uphold it, quietly expecting and vvaiting for the performance of saluation, and all other blessings from the bountifull hand of God in due season, vvhatsoeuer faith for the present assureth.

Reade Lament. chapter. 3. 24. &c. The Lord is my portion faith my soule, therefore I will hope him, &c. Reade also Romanes 5. 5. and chapter 8. 24. and chap. 15. 4. & verse 13.

Note also that manie times God is called our hope. Psal. 62. 8. and 65. 5. and Ieremie 14. 8. and chap. 17. 13. and Act. 24. 14. 15. and chapter 26. 6. 7. Reade also 1. Thessal. 5. 8. and Ephes. 6. 17. and Hebr. 6. 19.

Christ also is called our hope, because by him our hope is established in God: 1. Tim. 1. 1. & Coloss. 1. 27. the hope of glorie.

Finally, it is the note of an heathen and vnbeleeuers, to be without hope. 1. Thess. 4. 13. For hope comforteth and establisheth the heart, against all present cause of sorrow and griefe. Psalme 27. 14. VVhat is the loue of God?

It is a most precious and honorable esteeming and affecting of him, vvith a chiefe delight in him aboue all things besides.

Reade Deut. 6 5. and Matth. 10. 37. yea Luke. chap. 14. 26.

Zeale followeth, what is that?

It is a special fruit of loue, or the earnestnes of loue, longing after the glorie of God, vvhich uttereth it self in a wise, discret & holly cotending for the aduancemēt of it infinitely aboue al things else.

Read Ps. 69. 9. read also 2. Sam. 6. 16, 21. 22. The nature of that zeale which is in loue, is notably described, Cant. chap. 8. 6. 7.

What is the feare or reuerence of God?

It is a holy & childlike avvfulnessse, vvhereby the faithfull and zealous seruāts of God are made loth to displease & offend him, considering his fatherly loue, vvherby he is loth to plague & punish them. Hereby also, they are made very carefull & desirous to please God in all things.

By this that you say it appeareth, that the feare of God is in the harts of his children, both as a bridle to restrain thē from sin,

and also as a spurre in their sides to pricke them forward to good duties. And that it is so, Reade Prou. 3. 7. and chapter 8. 13. and chapter 1. 14. 16. and verse 27. and chap. 16. 6. and Nehem. 5. 9. and verse 15. and 2. Cor. 7. 1. and 1. Pet. 1. 17. Read also Psal. 2. 10. 11. and Psal. 4. 4.

The want of this feare, is as the breaking open of the dore to all wickednesse, Rom. 3. 18. and Gen. 20. 11.

Now what is humblenesse of mind?

It is an utter denying and abasing of our selues in the sight of God, through conscience of our owne unworthinesse of the least of his mercies, yea vvith acknowledgement that vve haue most iustly deserved, and do dayly deserue his greatest plagues and punishments, if he should enter into iudgement vvith vs.

Reade Genesis 32. 10. and 2. Sam. 6. 21. 22. and chap. 7. 18. and Psalme 8. What is man that thou shouldest be mindfull of him, &c. and 1. Tim. 1. 15. and Isaiah 6. 5. and Dan. 9. 7. &c. Reade also Micah. 6. 8. It is a dutie verie acceptable to God. When do we soberly vse the good gifts and blessings of God?

When vve are in the enjoying and vse of them, carefull to procure his glorie, and not our owne prayse: and vvhen vve seeke therein spiritually to please him, and not carnally and voluptuously or couetously to delight, pleasure, or profite our selues.

Reade Rom. 12. 3. and 1. Cor. 4. 6. 7. and Tit. 2. 11. 12. & the Apostle Iohn 1. Epistle, chap. 2. 15. 16. 17. and Peter 1. Epist. 4. 7. and chap. 5. 8. and our Sauour Christ, Luke 21. ver. 34. &c. contrarie to the disposition of vngodly men, who seeke praise one of another, and make their belly their God, louing pleasures more then God, &c. Reade Iohn 5. 44. and chap. 12. 43. Philip. 3. 19. and 2. Tim. 3. 4.

VVhat is patience and meekenesse of spirit?

It is a fruite or companion of true humilitie, vvhereby vve meekly submit our selues under the correcting hand of God, quietly passing through all aduersitie and afflictions of this life, as being the vvay to euerlasting rest and happinesse in the kingdom of heauen.

Reade Rom. 12. verse 12. and chapter 5. 4. a grace of excellent vse. It is also a necessarie grace, Hebr. 10. 36. It differeth from insensible blockishnesse: we must runne with patience, Hebr. 12.

Hebr. 12.1. It is also a companion with hope, 1. Theff. 1. 3. and a cherisher of hope, Rom. 15.4.

Let vs go forward, What is prayer?

It is a reuerent, earnest, and faithfull beseeching and requesting of God for all good things whereof we stand in neede, specially for those that be most for his glorie, and the saluation of our soules.

Reade Ephes. 6. 16. Pray alwaies with all manner of prayer continually. And Philip. 4. 5. 6. and Iames 5. 16.

What is thankesgiuing to God?

It is an heartie and ioyfull acknowledging of euerie good gift and blessing, specially of those that be chiefe aboue the rest, to the honour and prayse of God, the author and giuer of them.

Reade 1. Theff. 5. 18. In all things giue thanks. Reade also Psal. 33. 1. and Psal. 15. 23. &c. and Psalme 118. verse 15. See the practise, 1. Chron. 29. 9.

Finally, touching the vowing and dedicating of our selues wholly to God, reade 1. Corinth. 6. 20. and Psalme 119. 106. I haue sworne and will performe it, that I will keepe thy righteous iudgements. and Psal. 76. 11. Reade also Prouerbes 3. 9. A solemne profession of this among the Israelites, was the offering of their first borne, and of their first fruites vnto God.

These are the spirituall graces and duties of Gods diuine seruice and worship, concerning the which, we haue in this place two things to call to mind, worthie our further consideration.

First, that they are all of them deriued from the true knowledge and acknowledgement of God, in such maner as he hath described himselfe.

Secondly, which are the manifold finnes, whereby this holy Law of God is broken both on the right hand and on the left, both in excesse after a sort in passing the bounds of due moderation, and also in the defect and failing, or comming too short in the performance of good dutie. Whether we call them sins directly contrarie, or in a certaine disparagement, disagreeing to true vertue, and one of them to another. For this point was promised to be opened more particularly in this place.

Touching the first of these points therefore we may vnderstand, that the soule of man cannot truely know and acknowledge God to be eternall and almightie, most wise, mercifull, iust, faithfull, and true, but it must needs (through the grace of God) be drawne and encouraged, to place faith, trust, and hope in him, as Psalme 9. 10. They that know thy name will trust in thee: and Psalme 62. 8. 11. 12.

How loue ariseth from the experience of Gods power and mercie in deliuerance & defence, reade Ps. 18. 1. &c. & Ps. 116. &c. and Ps. 5. 11. Loue is reckened for a companion with trust.

For feare, read Mat. 10. 28. Feare him, who is able to destroy both bodie and soule in hell, Read also Ier. 10. 6. 7. and 5. 22. & Reu. 15. 3. 4. and 1. Sam. 12. 24. Read also Eccles. 12. v. 13. 14.

For humilitie, reade 1. Peter. 5. 6. Humble your selues vnder the mighty hand of God, that he may exalt you in due time. For patience, read Iob 1. 21. the Lord hath giue, the Lord hath taken, blessed be the name of the Lord. Read also Ierem. 14. 22.

How prayer groweth from the consideration of Gods mercie & power, reade Deut. 4. 29. 30. 31. &c. and Ps. 32. 5. 6. & Ps. 65. 2.

For praise and thanks with vowing our selues to God, reade Psalme 75. 1. and Psal. 76. 1. 11. and Psal. 56. 9. &c. to the end.

Who duely considering, that God is infinitely wise, will not submit himselfe to be taught wisdom of him, and to be ordered in all things by him? &c.

Thus we may perceiue as it were by a sample and tast, how all spirituall graces and duties of Gods worship, do spring from the true knowledge and acknowledgement of God, in such manner as he hath described his owne most excellent maiestie in his word, and made himselfe knowne by his most wonderfull and glorious workes.

Now concerning the second point, that is, which are the sins both on the right hand and on the left, we may by a more easie and plaine direction (as was sayd before) well consider of them in the order of these graces now rehearsed.

First of all, against the knowledge and acknowledgement of God on the left hand and in the defect, is ignorance of God, or no acknowledgement; also erroneous opinions of his nature, or will, or workes; contempt of his true knowledge, acknowledgement

ledgement of false Gods, &c. and on the other hand, curious *Sins forbidden* searching into the secrets of God.

Against faith, on the one hand is incredulitie, doubting, distrust, &c. and on the other hand, carnall securitie, and presumption, without warrant of Gods word.

Against hope, in the defect, no hope, no reioycing in hope, vtter dispaire: in excesse, hope without true faith, &c.

Against loue, either no loue, or self-loue, & loue of the creature more then of the Creator, &c. or superstitious loue in a blind zeale, &c.

Against true zeale, in defect, lukewarmnes, &c. in excesse, zeale without knowledge & discretion, superstitious and Idolatrous.

Against the true feare and reuerence of God, in defect, no feare of God, no boldnesse or courage in the way of his seruice, feare of creatures more then of God, or as much as of God: specially the feare of the Diuel and his chiefe instruments of mischiese, as though God were not able to defend: In excesse, seruile feare or terrour, as if God were a tyrant, and no mercie to be found with him: superstitious feare in such matters, as there is no iust cause to feare.

Against humblenesse of mind in defect, pride, which hath manie euill properties: in excesse, counterfeit modestie.

Against sobrietie of mind touching the right vse of prosperitie: wantonnesse against God, contempt of God, delight in the creature more then in God the giuer: in which respect, manie are said to make their belly their God, &c. and to commit a spirituall fornication with the creatures.

Against patience or meekenesse of spirit in defect, and as it were on the left hand, impatience, frowardnesse, cursing and blaspheming: in excesse, Stoicall sottishnesse, Popish & voluntarie whipping of men, their owne selues.

Against prayer in defect, no prayer to God, cold & seldome prayer, prayer without knowledge, faith, repentance, &c. In excesse, much babling, prayer of superstitious & blind deuotion, prayers to Saints or Angels, ioyned with the inuocation of the name of God.

Against thankfulness to God: in defect, no thanks, seldome thanks, cold thanks from the teeth outward, as we say,

Sinnes forbid-
den,

lessening of benefites, thankfulnessse to the instruments of blessing more then to God himselfe the fountaine of them, thanks for earthly blessings more then for spirituall and heavenly giftes or graces. In excesse, religious thankfulnessse to false Gods, thanks to the true God for successe in all matters, &c.

Against spirituall dedicating, vowing, or swearing, our souls and bodies, and all that we haue, to the honour and seruice of God; in defect, is no vowing or regard of that militarie oth and souldier-fare, which we haue taken at our Baptisme, &c. In excesse, the wicked vowing or swearing of anie, to associate themselves with the maintainers of Idolatrous religion, and the false and superstitious worship thereof: as Papistes in the Councell of Trent, &c.

Here also may it not be amisse, to note that which should haue beene remembred before, as a sinne on the left hand, contrarie to faith or trust in God: that is to say, concerning couetousnesse, which of the Apostle Paul is called Idolatrie, that is, the worshipping of an Idol or false God, in stead of the only true God, in so much as the heart of a couetous man is reposed in the desire and hope of that which he coueteth. Oh thinketh he, if I could once get thus much monie before hand; if I could purchase such a purchase; If I could make my twentie pounds fortie, or my hundreth pounds two hundreth, or as another longeth to make his five hundreth, a thousand, &c. then I should thinke my selfe happie, I should be able to defend the world, &c. Alas say they, what is a man without monie? These and the like are speeches, thoughts and meditations of distrust in God, and trust in riches, whereby we deny God, Job chapter 31. 24. and 28.

And wherewith we commit a spirituall Idolatrie, and a spirituall adulterie with riches, Reade Iames chapter 4. 4. and 1. Timothie 5. 11. 12. Reade also Iohn 1. Epistle 3. 15. 16. 17.

Let vs now proceede to the other things which are remaining: What is the particular equitie of this commaundement?

Seeing the knowledge and acknowledgement of God, is the most excellent and profitable knowledge of all other, as that wherein standeth eternall life, we ought to take speciall delight in it.

Seeing

Seeing the Lord is not onely most able, but also most vwillig, faithfully to performe what soeuer he hath promised, and hath also confirmed the same by his diuine oth, vve may boldly put our trust in him.

Seeing he is most louing and kind to vs first, yea though we are by naturall corruption his enemies, and most unworthie of his loue, it is most meete that we should the rather loue him againe vwith like loue, that is, vwith a most pure, earnest and constant loue.

Seeing he is most righteous, iudging without respect of persons, it is good reason we should reuerence and feare him aboue all.

Seeing he is most wise, & knoweth better then our selues, what is best for vs, vve ought patiently and meekely to submit our selues to his corrections, & to the whole course of his gouernmēt.

Seeing he hath promised to heare vs, it is good reason we should make our prayers to him.

Seeing we receiue all things from his bountifull hands, it is our bounden dutie to be thankesfull to him.

Finally, seeing we haue our being and whole maintenance in and from the Lord, according as it is said: In him vve liue and moue, and haue our being: and seeing he hath both couenanted, and promised, & sworne himselfe to be our God for euer: it must needes be acknowledged to stand with all reason and most bounden dutie, that we should for our parts couenant, vow and sweare perpetuall allegiance and obedience vnto him.

All is most equall and meete.

But let vs come to consider, what is the particular blessing of the obedience of this commaundement, whereby also the particular equitie of it will further be confirmed.

And first, what is the particular blessing of the true knowledge of God?

In the 3. chapter of the Prouerbes, verses 13. 14. Blessed is the man that findeth vvisedome, and the man that getteth vnderstanding. For the merchandise thereof, is better then the merchandise of siluer, and the gaine thereof is better then gold. And verse 18. Blessed is he that retaineth her. And verse 35. The vwise shall inherite glorie.

Reade also chap. 8. 33. &c. Blessed is the man that heareth

me, &c. saith Wisedome. This then is the blessing of wisdom, that is to say, of the true knowledge of God: It is of it selfe a singular blessing to all that enioy it.

What is the blessing of the true acknowledgement of God?

In the 6. verse of the same 3. chapter of the Proverbes King Salomon saith: In all thy wayes acknowledge the Lord, and he will direct thy wayes.

What is the blessing of faith or trust ioyned with hope in God?

Blessed is the man that trusteth in the Lord, & whose hope the Lord is. For he shall be like a tree planted by the water, which spreadeth out her rootes by the riuer, and shall not feeble when the heat commeth, but her leafe shall be green & shall not care for the yeare of drought, neither shall it cease from yeelding fruit, Ieremie 17. 7. 8.

Reade also Psal. 27. 14. and Psal. 31. 14. and 34. 8. and 84. 5. 12. and 125. 1. See an example, Ier. 39. 18.

What is the blessing of God vpon those that loue him?

Because he hath loued me (saith the Lord) therefore I will deliuer him, I will exalt him, because he hath knowne my name. He shall call vpon me, and I will heare him, I will be with him in trouble, I will deliuer him and glorifie him, with long life will I satisfie him, and shew him my saluation, Psal. 91. 14. 15. 16.

It is the vsuall course of Gods dealing, to blesse those that loue his name, Psal. 119. 132. & Psal. 69. 35. 36.

What blessing belongeth to the zeale of Gods glorie?

Phineas stood vp and executed iudgement, and the plague was stayed. And it was imputed to him for righteousness from generation to generation, Psal. 106. 30. 32.

Reade Numbers 25. 7. 8. 9. 10. 11. 12. 13.

What is the blessing of the feare and reuerence of God?

Blessed is the man that feareth the Lord, and delighteth greatly in his commandements, his seede shall be mightie vpon earth, Psalme 112. 1. &c.

Reade the Psal. And Psalme 31. 19. and 34. 9. 10

Nothing wanteth to those that feare him. And Psal. 128. 1. and Prouerbes 28. 14. Blessed is the man that feareth alwayes. Reade also Ecclesiast, 8. 12. 13. And in many other places of

of the holy Scriptures.

What is the blessing of humbleness of mind?

God giveth grace to the humble. And he that humbleth himselfe shall be exalted, Proverbs 3. 34. Luke 14. 10.

The same againe, Luke 18. 14. and 1. Peter 5. 5. Reade also a notable place of Isaiah 57. 15. and Matth. 5. 3. 4. Blessed are the poore in spirit, for theirs is the kingdome of heauen.

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What is the curse of God against those that do not feare the Lord, but contrariwise are bold and presumptuous in sinne?

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The chiefe reason of this is, because Christ is God to be blessed for euer, and because God hath loued vs only in him & for his sake. Neither would the Apostle haue written thus, if he had not knowne that such are accursed before God.

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See a fearfull example of Gods punishment vpon Herod for his pride, Act. 12.23. and vpon Nebucadnetzer, Daniel 4. 26. 34. and vpon Pharoah, &c.

What is the curse against impatience, murmuring and fretting against the Lord?

The Lord will come to giue iudgement against murmurers and complainers, as we reade in the Epistle of Iude, verses. 15.16.

What is the curse against those that neglect prayer to God?

When they crie in their miserie they shall not bee heard,

Duties com-
manded.

and also as a spurre in their sides to pricke them forward to good duties. And that it is so, Reade Prou. 3. 7. and chapter 8. 13. and chapter 1. 14. 16. and verse 27. and chap. 16. 6. and Nehem. 5. 9. and verse 15. and 2. Cor. 7. 1. and 1. Pet. 1. 17. Read also Psal. 2. 10. 11. and Psal. 4. 4.

The want of this feare, is as the breaking open of the dore to all wickednesse, Rom. 3. 18. and Gen. 20. 11.

Now what is humblenesse of mind?

It is an utter denying and abasing of our selues in the sight of God, through conscience of our owne unworthinesse of the least of his mercies, yea vvith acknowledgement that vve haue most iustly deserved, and do dayly deserue his greatest plagues and punishments, if he should enter into iudgement vvith vs.

Reade Genesis 32. 10. and 2. Sam. 6. 21. 22. and chap. 7. 18. and Psalme 8. What is man that thou shouldest be mindfull of him, &c. and 1. Tim. 1. 15. and Isaiah 6. 5. and Dan. 9. 7. &c. Reade also Micah. 6. 8. It is a dutie verie acceptable to God. When do we soberly vse the good gifts and blessings of God?

When vve are in the enioying and vse of them, carefull to procure his glorie, and not our owne prayse: and vvhen vve seeke therein spiritually to please him, and not carnally and voluptuously or couetously to delight, pleasure, or profite our selues.

Reade Rom. 12. 3. and 1. Cor. 4. 6. 7. and Tit. 2. 11. 12. &c. the Apostle Iohn 1. Epistle, chap. 2. 15. 16. 17. and Peter 1. Epist. 4. 7. and chap. 5. 8. and our Sauour Christ, Luke 21. ver. 34. &c. contrarie to the disposition of vngodly men, who seeke praise one of another, and make their belly their God, louing pleasures more then God, &c. Reade Iohn 5. 44. and chap. 12. 43. Philip. 3. 19. and 2. Tim. 3. 4.

VVhat is patience and meekenesse of spirit?

It is a fruite or companion of true humilitie, vvhereby vve meekly submit our selues vnder the correcting hand of God, quietly passing through all aduersitie and afflictions of this life, as being the vvay to euerlasting rest and happinesse in the kingdom of heauen.

Reade Rom. 12. verse 12. and chapter 5. 4. a grace of excellent vse. It is also a necessarie grace, Hebr. 10. 36. It differeth from insensible blockishnesse: we must runne with patience, Hebr. 12.

Hebr. 12.1. It is also a companion with hope, 1. Theff. 1. 3. and a cherisher of hope, Rom. 15.4.

Let vs go forward, What is prayer?

It is a reuerent, earnest, and faithfull beseeching and requesting of God for all good things whereof we stand in neede, specially for those that be most for his glorie, and the saluation of our soules.

Reade Ephes. 6. 16. Pray alwaies with all manner of prayer continually. And Philip. 4. 5. 6. and Iames 5. 16.

What is thankesgiuing to God?

It is an heartie and ioyfull acknowledging of euerie good gift and blessing, specially of those that be chiefe aboue the rest, to the honour and prayse of God, the author and giuer of them.

Reade 1. Theff. 5. 18. In all things giue thanks. Reade also Psal. 33. 1. and Psal. 15. 23. &c. and Psalme 118. verse 15. See the practise, 1. Chron. 29. 9.

Finally, touching the vowing and dedicating of our selues wholly to God, reade 1. Corinth. 6. 20. and Psalme 119. 106. I haue sworne and will performe it, that I will keepe thy righteous iudgements. and Psal. 76. 11. Reade also Prouerbes 3. 9. A solemne profession of this among the Israelites, was the offering of their first borne, and of their first fruites vnto God.

These are the spirituall graces and duties of Gods diuine seruice and worship, concerning the which, we haue in this place two things to call to mind, worthie our further consideration.

First, that they are all of them deriued from the true knowledge and acknowledgement of God, in such maner as he hath described himselfe.

Secondly, which are the manifold finnes, whereby this holy Law of God is broken both on the right hand and on the left, both in excesse after a sort in passing the bounds of due moderation, and also in the defect and failing, or comming too short in the performance of good dutie. Whether we call them sins directly contrarie, or in a certaine disparagement, disagreeing to true vertue, and one of them to another. For this point was promised to be opened more particularly in this place.

Touching the first of these points therefore we may vnderstand, that the soule of man cannot truely know and acknowledge God to be eternall and almightie, most wise, mercifull, iust, faithfull, and true, but it must needes (through the grace of God) be drawne and encouraged, to place faith, trust, and hope in him, as Psalme 9. 10. They that know thy name will trust in thee: and Psalme 62. 8. 11. 12.

How loue ariseth from the experience of Gods power and mercie in deliuerance & defence, reade Ps. 18. 1. &c. & Ps. 116. &c. and Ps. 5. 11. Loue is reckened for a companion with trust.

For feare, read Mat. 10. 28. Feare him, who is able to destroy both bodie and soule in hell. Read also Ier. 10. 6. 7. and 5. 22. & Reu. 15. 3. 4. and 1. Sam. 12. 24. Read also Eccles. 12. v. 13. 14.

For humilitie, reade 1. Peter. 5. 6. Humble your selues vnder the mighty hand of God, that he may exalt you in due time. For patience, read Iob 1. 21. the Lord hath giuē, the Lord hath taken, blessed be the name of the Lord. Read also Ierem. 14. 22.

How prayer groweth fro the consideratiō of Gods mercie & power, reade Deut. 4. 29. 30. 31. &c. and Ps. 32. 5. 6. & Ps. 65. 2.

For praise and thanks with vowing our selues to God, reade Psalme 75. 1. and Psal. 76. 1. 11. and Psal. 56. 9. &c. to the end.

Who duely considering, that God is infinitely wise, will not submit himselfe to be taught wisdom of him, and to be ordered in all things by him? &c.

Thus we may perceiue as it were by a sample and tast, how all spirituall graces and duties of Gods worship, do spring from the true knowledge and acknowledgement of God, in such manner as he hath described his owne most excellent maiestie in his word, and made himselfe knowne by his most wonderfull and glorious workes.

Now concerning the second point, that is, which are the sins both on the right hand and on the left, we may by a more easie and plaine direction (as was sayd before) well consider of them in the order of these graces now rehearsed.

First of all, against the knowledge and acknowledgement of God on the left hand and in the defect, is ignorance of God, or no acknowledgement; also erroneous opinions of his nature, or will, or workes; contempt of his true knowledge, acknowledgement

ledgement of false Gods, &c. and on the other hand, curious searching into the secrets of God.

Against faith, on the one hand is incredulitie, doubting, distrust, &c. and on the other hand, carnall securitie, and presumption, without warrant of Gods word.

Against hope, in the defect, no hope, no reioycing in hope, vtter dispaire: in excesse, hope without true faith, &c.

Against loue, either no loue, or self-loue, & loue of the creature more then of the Creator, &c. or superstitious loue in a blind zeale, &c.

Against true zeale, in defect, lukewarmnes, &c. in excesse, zeale without knowledge & discretion, superstitious and Idolatrous.

Against the true feare and reuerence of God, in defect, no feare of God, no boldnesse or courage in the way of his seruice, feare of creatures more then of God, or as much as of God: specially the feare of the Diuel and his chiefe instruments of mischiefe, as though God were not able to defend: In excesse, seruile feare or terrour, as if God were a tyrant, and no mercie to be found with him: superstitious feare in such matters, as there is no iust cause to feare.

Against humblenesse of mind in defect, pride, which hath manie euill properties: in excesse, counterfeit modestie.

Against sobrietie of mind touching the right vse of prosperitie: wantonnesse against God, contempt of God, delight in the creature more then in God the giuer: in which respect, manie are said to make their belly their God, &c. and to commit a spirituall fornication with the creatures.

Against patience or meekenesse of spirit in defect, and as it were on the left hand, impatience, frowardnesse, cursing and blaspheming: in excesse, Stoicall sottishnesse, Popish & voluntarie whipping of men, their owne selues.

Against prayer in defect, no prayer to God, cold & seldome prayer, prayer without knowledge, faith, repentance, &c. In excesse, much babling, prayer of superstitious & blind deuotion, prayers to Saints or Angels, ioyned with the inuocation of the name of God.

Against thankfulness to God: in defect, no thanks, seldome thanks, cold thanks from the teeth outward, as we say,

Sinnes forbid-
den,

lessening of benefits, thankfulnessse to the instruments of blessing more then to God himselfe the fountaine of them, thanks for earthly blessings more then for spirituall and heauenly giftes or graces. In excesse, religious thankfulnessse to false Gods, thanks to the true God for successe in all matters, &c.

Against spirituall dedicating, vowing, or swearing, our souls and bodies, and all that we haue, to the honour and seruice of God; in defect, is no vowing or regard of that militarie oth and souldier-fare, which we haue taken at our Baptisme, &c. In excesse, the wicked vowing or swearing of anie, to associate themselves with the maintainers of Idolatrous religion, and the false and superstitious worship thereof: as Papistes in the Councell of Trent, &c.

Here also may it not be amisse, to note that which should haue beene remembred before, as a sinne on the left hand, contrarie to faith or trust in God: that is to say, concerning couetousnesse, which of the Apostle Paul is called Idolatrie, that is, the worshipping of an Idol or false God, in stead of the only true God, in so much as the heart of a couetous man is reposed in the desire and hope of that which he coueteth. Oh thinketh he, if I could once get thus much monie before hand; if I could purchase such a purchase; If I could make my twentie pounds fortie, or my hundreth pounds two hundreth, or as another longeth to make his fiue hundreth, a thousand, &c. then I should thinke my selfe happie, I should be able to defend the world, &c. Alas say they, what is a man without monie? These and the like are speeches, thoughts and meditations of distrust in God, and trust in riches, whereby we deny God, Iob chapter 31. 24. and 28.

And wherewith we commit a spirituall Idolatrie, and a spirituall adulterie with riches, Reade Iames chapter 4. 4. and 1. Timothie 5. 11. 12. Reade also Iohn 1. Epistle 3. 15. 16. 17.

Let vs now proceede to the other things which are remaining: What is the particular equitie of this commaundement?

Seeing the knowledge and acknowledgement of God, is the most excellent and profitable knowledge of all other, as that wherein standeth eternall life, we ought to take speciall delight in it.

Seeing

Seeing the Lord is not onely most able, but also most vvil-
ling, faithfully to performe what soeuer he hath promised, and hath
also confirmed the same by his diuine oth, we may boldly put our
trust in him.

Seeing he is most louing and kind to vs first, yea though we are
by naturall corruption his enemies, and most unworthie of his
loue, it is most meete that we should the rather loue him againe
with like loue, that is, with a most pure, earnest and constant
loue.

Seeing he is most righteous, iudging without respect of persons,
it is good reason we should reuerence and feare him aboue all.

Seeing he is most wise, & knoweth better then our selues, what
is best for vs, we ought patiently and meekely to submit our
selues to his corrections, & to the whole course of his gouernmēt.

Seeing he hath promised to heare vs, it is good reason we should
make our prayers to him.

Seeing we receiue all things from his bountifull hands, it is
our bounden dutie to be thankfull to him.

Finally, seeing we haue our being and whole maintenance in
and from the Lord, according as it is said: In him we liue and
moue, and haue our being: and seeing he hath both couenanted,
and promised, & sworne himselfe to be our God for euer: it must
needes be acknowledged to stand with all reason and most bound-
den dutie, that we should for our parts couenant, vow and sweare
perpetuall allegiance and obedience vnto him.

All is most equall and meete.

But let vs come to consider, what is the particular blessing
of the obedience of this commaundement, whereby also the
particular equitie of it will further be confirmed.

And first, what is the particular blessing of the true know-
ledge of God?

In the 3. chapter of the Prouerbes, verses 13. 14. Blessed is
the man that findeth vvisedome, and the man that getteth vn-
derstanding. For the merchandise thereof, is better then the mer-
chandise of siluer, and the gaine thereof is better then gold. And
verse 18. Blessed is he that retaineth her. And verse 35. The
vwise shall inherite glorie.

Reade also chap. 8. 33. &c. Blessed is the man that heareth

The Blessings.

me, &c. saith Wisdome. This then is the blessing of wisdom, that is to say, of the true knowledge of God: It is of it selfe a singular blessing to all that enioy it.

What is the blessing of the true acknowledgement of God?

In the 6. verse of the same 3. chapter of the Prouerbes King Salomon saith: In all thy wayes acknowledge the Lord, and he will direct thy wayes.

What is the blessing of faith or trust ioyned with hope in God?

Blessed is the man that trusteth in the Lord, & whose hope the Lord is. For he shall be like a tree planted by the water, which spreadeth out her rootes by the riuier, and shall not feeble when the heat cometh, but her leafe shall be green & shall not care for the yeare of drought, neither shall it cease from yeelding fruit, Ieremie 17. 7. 8.

Reade also Psal. 27. 14. and Psal. 31. 14. and 34. 8. and 84. 5. 12. and 125. 1. See an example, Ier. 39. 18.

What is the blessing of God vpon those that loue him?

Because he hath loued me (saith the Lord) therefore I will deliuer him, I will exalt him, because he hath knowne my name. He shall call vpon me, and I will heare him, I will be with him in trouble, I will deliuer him and glorifie him, with long life will I satisfie him, and shew him my saluation, Psal. 91. 14. 15. 16.

It is the vsuall course of Gods dealing, to blesse those that loue his name, Psal. 119. 132. & Psal. 69. 35. 36.

What blessing belongeth to the zeale of Gods glorie?

Phineas stood vp and executed iudgement, and the plague was stayed. And it was imputed to him for righteousness from generation to generation, Psal. 106. 30. 32.

Reade Numbers 25. 7. 8. 9. 10. 11. 12. 13.

What is the blessing of the feare and reuerence of God?

Blessed is the man that feareth the Lord, and delighteth greatly in his commandements, his seede shall be mightie vpon earth, Psalme 112. 1. &c.

Reade the Psal. And Psalme 31. 19. and 34. 9. 10

Nothing wanteth to those that feare him. And Psal. 128. 1. and Prouerbes 28. 14. Blessed is the man that feareth alwayes. Reade also Ecclesiast, 8. 12. 13. And in many other places of

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damnable
transgressor.

This also is made a note of heathenish people to whom the wrath of God belongeth, Psalme 79.6. and Ieremie 10.25. & Psalme 14.4. and againe. 53.4.

What is the curse against vnthankfulnesse to God for his benefites and blessings?

Because when the Gentiles knew God, they glorified him not as God, neither were thankfull, &c. God gave them up to their hearts lusts, Rom. 1.21.

Thus we see in some part the particular blessings of this Commaundement vpon the obedience of it, and on the contrarie, the particular curses against the transgressions. Now therefore, that we may come to the vse of it: Haue you perfectly obeyed this Law, that you may from hence challenge the blessings promised, and escape the curses threatned?

No, but contrariwise I must needes confesse that I haue grievously broken it, and that I do still daily breake it. For euen from my youth, there is in my sinfull nature a contrary rebellion, whereby I am held captiue in ignorance and profanenesse, in infidelitie and selfe loue, in loue of idle, vaine and vvanion pastimes and delights, more then in the loue of God and of the holy instructions of his word: I am negligent in prayer, full of fretting and impatience, and of vnthankfulnesse to God: yea, infinite are my sinnes and failings against the righteousness of this holy Commaundement aboue that I am able to vnderstand.

This verily is the naturall disposition and estate of vs all, euen from the wombe, as may appeare not onely by particular testimonies of the holy Scripures, but also by many reasons drawne from the same, and from common experience also: so that when it is truly sayd in respect of all the Comandements, we may wel vnderstand it spokē chiefly in regard of this: Who knoweth the errours of this life? cleanse me from secret faults, Keepe thy seruant also from presumptuous sinnes, let them not reigne ouer me, &c. Psal. 19. 12. 13. And Ier. 17.9. Yea besides our errors, infinite are our naturall rebellions, & the suggestions of the diuell, to hinder the obedience of this Commaundement. If we be pressed very hard with conscience of our duty, we are
readie

readie without the grace of God, to cast of the yoake, and to say, who is the Lord? To walke by faith, is in our iudgment follie, and the next way to beggery. The feare of God breedeth melancholy. And may we not loue God & the world too? what neede we pray? God knoweth what we need before we aske: and Gods will shall take place whether we pray or no. But who can reckon al the replyings and mutterings of our corrupt and prophane hearts this way?

Perfect obedience for vs.

Seeing then neither your selfe nor any other of vs haue obeyed and kept this Law, neither do nor can keepe it as we ought, it followeth that you together with vs all haue deserued the curses threatned in it.

Haue you not?

I must needs acknowledge that I haue.

We all must needs acknowledge it, not mutually among our selues one to another, but chiefly to God, with godly sorrow and lamentation in our soules for the same, if happily we will not deceiue our selues.

But is there no meanes to auoyd the curses?

Yes: by faith in Iesus Christ, vvhich hath perfectly fulfilled it for vs, and giuen himselfe to the death for our sinnes, vve shall not onely escape euery curse, but also be partaker of all the contrary blessings.

For this cause indeed was Christ made accursed for vs, that we might be made the heires of blessing through him, Galathians 3.13.14.

Seeing therefore our deliuerance and comfort standeth in the obedience of our Sauour Christ, me thinke it should be to good purpose for vs to consider of some testimonies of holy Scriptures, which shew that he hath obeyed this Law for vs.

What prooffe can you alledge for it?

In the 11. chapter of Iſaiah, from the beginning of the chapter to the 6. verse, vve haue one very speciall prooffe.

Rehearse that Scripture.

But there shal come a rod forth of the rocke of Iſhai, & a grasse shal grow out of his roots. And the spirit of the Lord shal rest vpon him: the spirit of wisdom & vnderstanding, the spirit of counsel & strength, the spirit of knowledge & of the feare of the Lord. And it

Our iustifica-
tion only by
Christ.

shall make him prudent in the feare of the Lord.

The same is euident also in many other places of the Scriptures. Reade Isaiah 53.9.10.11.12. Luke 2.49.52. and chap. 3.21. with Math. 3.15. and Luke againe chap. 4.4.8.12. & verse 16.&c. and chap. 6.12. and chap. 22.42. Iohn 2.17. and chap. 4.34. and chap. 6.38. and chap. 11.42. and Math. 11.25. &c. Heb. 12.2.3.&c. 1. Peter 2.21.22.23. and Isa. 53.7.

But are you now discharged from obedience to this Commandement, because Christ hath obeyed it for you?

I am onely discharged of the guiltinesse of my sinne, and of the curse due to the same: but as touching obedience, I stand bound for my redemption sake, to know and acknowledge the Lord to be my God and Saviour in Christ, and therefore also that I do more stedfastly beleue in him, more heartily loue him, more dutifully serue him, and finally, that I be euery way more abundantly thankfull and obedient vnto him.

It is very true, and standeth with al good reason. Here therefore, vpon so iust an occasion, let vs diligently obserue, that howsoeuer there is an infinite difference betwixt the Law and the Gospell in respect of vs, and as they are for the same cause opposed the one to the other, specially in the point of iustification and saluation (the same Law being the ministry of the curse of death and damnation, through the discouery and conuiction of our sinne, as hath bene shewed before: the Gospell on the other side being the ministry of grace and blessing, of life and saluation) yet in Christ Iesus the Law and the Gospell are reconciled, and the righteousness of the one is the righteousness of the other, and the duties of this are the duties of that, and the blessing of either is in substance and effect one and the same blessing. But yet seeing you cannot attaine to the perfect obedience of it; to what purpose is it that you should take any great care or indeuour with any great labour to increase in the obedience of it?

Our vnperfect
obedience is
for Christs sake
accepted of
God.

God in Christ Iesus, and for his sake, forgiving my sinnes, and renewing me vnto himselfe by his holy Spirit, hath of his most free and bounteous grace promised to accept of my vveake faith and vnperfect obedience, yea, and to blesse me for it more and more, so long as I acknowledging him, louing, fearing, and
seruing

Serving him in any measure of truth, am hartily sorie that I can performe these spirituall duties no better, and do labour unfeinedly by prayer, and by using all other holymeanes to increase more and more therein. Sins forbidden.

You are in a very good way, and your perswasion hath sure ground: for the Lord will not breake the brused reed, nor quench the smoking flaxe, Isaia. 42. 3. so long as we can say in truth, Lord I beleecue, helpe my vnbeleefe: and Lord thou knowest that I loue thee, &c. And the desire of our soule is to thy name, Isaia. 26. 8. The Lord will not cast vs away, Iohn 6. 37. The sacrifices of the Lord are a contrite spirit, a contrite and a broken heart the Lord will not despise, Psal. 51. 17. Read Isa. 66. 2. I will looke to him that is poore and of a contrite spirit, and which trembleth at my words. And Song of songs, chapter. 4. 9. and Math. 5. 3. and chap. 13. 12.

Now blessed be the Lord our God, who hath thus prepared vs so blessed a remedy, and for that he hath giuen vs his holy Spirit, and for that he hath made vs partakers of the beginnings of so vnspeakable consolation and comfort in Christ Iesus, &c. For he might iustly haue left vs to the common Atheisme and profanesse of our nature after the course of this wicked world, &c.

Hitherto of the first Commaundement, and therein of that spirituall worship which the Lord requireth: which is such a kind of worship and seruice as hath his most proper seate in the inmost closet of the heart and reines, and in the very spirit of the mind, which the Lord only and our owne consciences is priuie vnto.

The second Commandement followeth to be considered of vs, which concerneth the right manner of the externall and bodily profession and practise of this inward worship of the soule and spirit, from the former ground of the true knowledge and acknowledgement of the onely true God, and as a fruite of his true faith, feare and loue: Rehearse therefore the second Commandement of Almighty God.

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not bowe The Hebrew word is, serue. Thabhandem. עבד

Sinnes forbid-
den.

downe to them, nor worship them: for I am the Lord thy God, a jealous God, &c.

Is there nothing contayned in all these words but the Commandement it selfe?

There is beside the Commandement a reason annexed to it.

Ye say well: the Commandement is this: Thou shalt not make to thy selfe any grauen Image, &c. The reason followeth: for I the Lord thy God am a jealous God, &c. And let vs obserue it well: for this Commandement, in stead of all the rest, is set downe in the full strength and beautie, and as it were in complet armour, being furnished both with the threatning of the curse against the transgressors, and also with the promise of blessing, and holding forth the garland of glory to all that shall obey it.

Why is that?

God would in this one let vs see expressly, how euery Commandement is to be vnderstood, as carying the curse and blessing, death and life, as it were in the bosome of it.

But more specially, because the imbracing of idolatry, whereby the hart is drawne away fro the true spirituall worship of God, is as it were the dissoluing of that marriage-couenant which God hath vouchsafed to enter with his people and their posterity, euen as on the other side faithfull continuance in the duties of his true outward worship, is vnto all true spirituall worshippers of him, as the perpetuall sealing and confirmation of the same for euer.

Of these things we shall vnderstand more hereafter: only as touching the nature of the Law, contayning both the curse and death against the transgressors, and also the blessing and life to those that shall obey it, reade Deut. 30. 15. 16. 17. 18. 19. 20. and chapter 11. 26. 27. 28.

Now first of all, what doth the Lord forbid in this second Commandement?

First of all, in this second Commandement the Lord forbiddeth not only the making, dedicating, or consecrating and setting up of any kind of Image and liknesse of any creature, thereby to represent to our selues, either his diuine Maiessty, or anie strange God, but also he forbiddeth that we should once fancy or contayne in our minds any bodily liknesse or shape of the diuine nature.

Secondly,

Secondly, he forbiddeth vs to bow downe the body, or to yeeld ^{Sinnes forbid-} any other externall seruice and worship, to the honour either of ^{den.} the Image so fancied, made, dedicated and set up, or of God himselfe, or any strange God in or by the Image, either in priuate closet, oratory, or Chappell, or in any publike high way, market place, Church or Temple.

Thirdly, he forbiddeth all wil-worship, that is to say, euery forme and practise of diuine worship and seruice, either in the whole or in any part, and all the superstitious rights and ceremonies thereof, though it be without idols and images, besides that outward forme only, with those holy rights and ceremonies which he himselfe hath for the time being, commanded to be used and practised according to the prescript rule of his word; either heretofore under the Law among the Iewes, or now euer since vnder the Gospell, among all Christian nations to the ende of the world.

Fourthly, the Lord forbiddeth vs to rest in any or all the outward duties of that worship which he himselfe hath commanded, as though he were pleased with the worke wrought (as they say) unlesse they be done in faith and repentance.

Fifthly, he forbiddeth all true worshippers of him, to enterprise any neare societie and familiarity with idolaters, either by marriage, or by bodily presence at their idoll seruice, or any of their idolatrous and festiuall assemblies.

Finally, he forbiddeth all desire and lingering affection of heart towards idolatry or any other false, erroneous & hereticall practise of religious worship.

For the first of these points, reade Isaiah. 40.15.16.17.18. and verses 22.&c. and Acts 17.29.

For the second the expresse words of the Commandement are cleare. The true worshippers of God bow not the knee to Baal. 1. Kings 19.18. Of more secret and priuate, or household idolatrie, reade Iudges chap. 17. and Gen. 31.19.30.32.34. and chapter 35.1.2.3.4. Deut. 27.15.

And note, that the word of seruing the Image or idol is more generall then that other of bowing downe. For it comprehendeth all idolatrous & superstitious rights and ceremonies, & all outward actions, gestures & significations of zeale, reuerence,

or allowance of this kind of worship. Such are the dedicating of places for such kind of worship, the erecting of altars, burning of incense, lifting vp of the eyes to the Image, holding vp of the hands, vncouering the head before them, kissing of them, speaking honorably of them, swearing by them, keeping holy dayes and feastes vnto them, consecrating of Priests for them, &c.

Reade against these and the like, Leuit. 18. 1. 2. 3. 4. and chap. 19. 27. 28. and chap. 26. 1. Deut. 12. 29. 30. 31. and chap. 14. 1. 2. and chap. 16. 21. 22. Iosh 23. 7. and 1. Kings chapter 12. 31. 32. 33. and chap. 18. 28. and chap. 19. 18. and 2. Kings 16. 10. 11. &c. and 2. Chron. 28. 22. 23. Exod. 23. 13. and chap. 32. 5. Psalme 16. 4. Hosh. 2. 16. 17. Psalme 106. 39. Read also Isaiah chap. 19. 19. Isaiah 44. 17. and chap. 57. 5. &c. Ier. 7. 9. and chap. 11. verses 12. 13. and chap. 12. 16. Ezek. chapter 18. 6. 12. 15. Amos. 8. 14. Zeph. 1. 5. Reade also Iudges. 8. 27. Touching the third point reade Collossians 2. verses 18. 19. 20. 21. 22. 23.

Reade also Micah. 6. vers. 6. 7. and Isai. 29. 13. Math. 15. 9. and Marke chap. 7. 5. &c. Not onely the Popish Portesse and Masse booke, and the Idolatrous worship thereof, but also the Turkish worship according to their Alcoran, and the Iewish worship, euer since their obstinate deniall of Christ, though it be without Images: yea, and whatsoeuer is in any diuine seruice booke (as we call them) contrary or not soundly agreeing to the prescript rule of Gods word, all is condemned in this second Commandement.

As touching the Iewes, there was indeed a forme of worship prescribed by God, which was allowed of him, standing in many godly rights and ceremonies, as the bookes of Moses do plentifully declare. But now vnto Christians, all those rights and ceremonies which were peculiarly commaunded to the Iewes vntill the comming of Christ, they are ceased. Only that which was morall to the Iewes, is remayning to the vse of Christians, with such change of Sacraments as God himselfe hath expressely commanded: Of which things we are to enquire anon.

Concerning the fourth point, reade Psalme 50. 7. &c. and Psalme 4. 4. 5. and Isaiah, 1. 10. 11. &c. and againe Chapter 29.

13. 14. Math. 15. 7. 8. 9. Reuek. 3. 1. &c. and verse 14. &c. *Sinnes forbid-*

Concerning the fift point reade Exod. 23. 2. 3. & chap. 34.

12. &c. & Deut. 7. 3. 4. & chap. 12. 30. & chap. 13. 6. &c. Pla. 106.

28. Numb. 25. 1. 2. 3. 1. Cor. 5. 9. 10. 11. and chap. 7. 15. & chap.

8. and chap. 10. 21. &c. and 2. Epistle 6. 14. &c. Reue. 17. 4. &c.

Reade also Nehem. chap. 13. 26. and 1. King. 11. 4. &c.

Concerning the last point, reade Deut. 12. 30. Ezek. 14. 3.

4. 5. and chap. 20. 16. 32. &c. 37.

Now let vs go forward: Why doth the Lord in the forbid-
ding of idolatrie and false worship, reckon vp so full and per-
fect a distribution of the images & likenesses of all kind of crea-
tures, saying: Thou shalt not make to thy selfe any grauen i-
mage, nor the liknesse of things which are in heauen aboue, or
on the earth beneath, or in the waters vnder the earth?

*First, because all idolatrous nations, and namely the Egyp-
tians, from whom the Lord had so lately deliuered the Israe-
lites, and the Cananites with the rest of the seauen nations,
where he minded to giue them their dwelling place and to roote
those people out, had euery such way corrupted and defiled, yea,
utterly peruerterd the worship of God.*

*Secondly, because the Lord knoweth the nature of all men to
be exceedingly inclinable and ready to all kind of superstition and
idolatry, in stead of yeelding true worship to the only true God.*

Reade Isa. 19. 1. and Acts 17. 22. 23. &c. 29. & Rom. 1. 21.

22. 23. reade also Deut. 6. 14.

And that all men are exceedingly prone to idolatry, Israel
it selfe (who was most wisely taught and instructed, and most
earnestly warned against it) may be one example in stead of all,
seeing they did notwithstanding by and by, after their deliue-
rance out of Egypt, yea and afterward from time to time, fall
most grossly into it. Reade Exod. 32. 1. &c. 8. 9. and Pl. 106. 19.
20. 21. and ver. 28. 29. Reade also Iudg. 2. 11. 12. 13. & chap. 3.
5. 6. 7. 12. and chap. 4. 1. Reade 1. King. 12. 28. &c. and Ier. chap.
2. 5. 6. &c. and chap. 3. 1. &c. and verses 6. 7. 8. 9. &c.

Israel would not take example from the iudgements of God
vpon other nations, and namely vpon those that were cast out
before them. Neither would the people of Iudah take warning
by the wrath of God, which fell vpon Israel. Reade Ier. 11. ver.

Sinnes forbid-
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12.13. reade Ezek. chap. 16. & chap. 23. & Isa. 2.8. & chapter 57.

Hence it is that the Lord hath in other places of the Law, by expresse mention forbidden the religious making of all images in any kind of creature, either of wood carued: Isa. 44. or of siluer & gold, molten and cast in a mold, as Exod. 20. 23. or of any other mettall, Leuit. 19. 4. or of stone, whether artificially fashioned or otherwise, Ier. 2. 27. Isa. 57. 6. And not only the caruing, grauing, and melting of images for diuine worship, but also all painting of them either in glasse, or on walles, & the expressing of them by needle worke, or any other way.

Thus therefore we may see plainly the idolatries of the heathen, all & all sorts of them, with euery superstitious appurtenance thereof, to be vniuersally condemned by the Lord, in this second Commandement.

But doth the same condemnation belong to all the Popish and superstitious idolatries of those, which do in words professe themselves to be the onely true Christian and Catholike worshippers of the true God, albeit they boast that they know and worship God in Christ, and not any strange God, neither are so foolish (as they say) to thinke that the image is God, or to worship the crosse but in respect of Christ, who was crucified vpon it, nor the bread in their Sacrament of the Altar, but because (as they say, and would seeme to beleue) that it is then transubstantiate into the very body of Christ.

And albeit they do not yeeld their inferiour religious worship to false Saints, but to true Saints and their reliques & monuments or rather to the Saints themselves, and most of all to God in and for them, &c. and albeit they haue their many cunning and subtile excuses and distinctions, whereby they would maintaine and vphold their wicked practise, &c.

Are they (I say) neuerthelesse (for all that they can say) condemned by this Law of God?

There is no doubt to be made, but they are all at once, and as it were by one breath of the most holy Spirit of God, utterly cōdemned, yea, so much the rather these then they, because (as these acknowledge) they haue the knowledge of the true God frō the light of his word, which the other had not: For hereby their sinne is made

made the greater, and they are left the more without excuse before the Lord. Sins forbidden.

And as touching all the reasons wherby the idols of the heathē & their idoll worship, is condēned in the holy Scriptures, they are as mighty & pressing to weigh downe & overthrow all the images and image-worship of our Popish Catholikes.

It is very true. For God retaineth the same nature and the same diuine properties still, the which can no more be purtrayed out now then they might then.

He is a Spirit, as infinite and incomprehensible as euer he was: And as touching Popish images, they are as vnable to do good or euill as the heathenish were.

And they are as lying teachers, and the doctrine thereof as lying as the doctrine of the idoll hath at any time bene. Howsoeuer they are called Laymens bookes, yet surely they teach nothing but ignorance, the mother of blind deuotion. And for no other cause do the Popish teachers commend them to those from whom they haue of purpose taken away the holy Scriptures, but that they might nourish in them an vtter neglect of reading the Scriptures in their knowne language, least they should come to any true knowledge by the. Wherefore iustly are Christians forwarned not only to withdraw themselves from all idols & idolatries of the heathen in their more blind maner, and according to their grosser ignorances, but also from following of the example of the Israelites, which were more worthy to be condemned because of their knowledge. Reade 1. Cor. 10. 7. Yea the Spirit of God giueth a more generall warning, as 1. Iohn 5. 21. Babes keepe your selues from idols, Amen: They be the last words of his Epistle, he hauing in the beginning warned them against Antichristian doctrine; such as our Papists thrust vpon the Churches of Christ. All which their false doctrine, and false worship, and that Antichristian power whereby it is exacted, is condemned vnder the title of the name, image and marke of the Beast of Rome, which all true Christians are to auoide, Reue. chap. 13. 11.

Yea this kind of idolatrie is so much the rather to be taken heed against, & the more seuerely also to be condemned, by how much it is more dangerous to bewitch and deceiue poore

*Sinnes forbid-
den.*

ignorant soules, and hath more shew of carnall reason, whereby subtile heads may more plausibly contend for the maintenance of the same, according as the Apostle reasoneth against the false Apostles, which made shew as if they had bene faithfull Ministers of the Gospell, where notwithstanding they subtilly laboured to bring in the ceremonies of the Law, and the worshipping of Angels, & a Philosophicall kind of preaching &c. into the faith and worship of the Gospell, 2. Cor. chap. 11. 1. &c. Col. chap. 2. and in the Epistle to the Galathians : But more to this purpose, reade Reue. chap. 17.

Wherefore, that which is truly sayd of the Popish artolatrie or worship of the bread in their Sacrament of the Altar, that it is the most abominable idolatry of all other, because it doth most nearly ouerthrow the truth of Religion, and the purity of the worship which God in it requireth, vnder the greatest pretence of Religion that may be : so may it be sayd of the rest of the Popish idolatrie, being compared with the idolatries of the heathen, which were more grosse and further remoued from the appearance of true worship, which Popish worship seemeth to haue.

And what though it pleased the Lord sometime to manifest himselfe and his holy Angels by outward similitudes and likenesse of things, as of men, &c. to Abraham, to Moses, to I-saiah, to Ezekiel, to Daniel ? Yet seeing Israel was forbidden to make any such representations to themselves by the art of caruing, casting in the mould, grauing, painting, needle worke, or any other way : it followeth by like strength of good reason, that howsoeuer since that time the holy Ghost by the appearance of clouen tongues, and Christ being glorified after his ascension shewed himselfe to Paule and Iohn, and though before that, at the transfiguration of our Sauior Christ, Moses & Elias appeared in visiō to Peter Ieames & Iohn; it followeth, I say, by like strength of good reason, that they are not to be artificially pictured & resembled to any religious vse and worship among Christians, no more then the other were among the Iewes.

Nay, seeing Christ himselfe while he was vpon the earth was not worshipped with religious worship, but onely then, when he gaue some token of his diuine power and glory : And Paul
and

and Barnabas vehemently forbad all that diuine worship, which the heathen idolaters would haue honoured them withall: and Perer forbiddeth Cornelius, exceeding measure in his bowing to him: and the Angell forbiddeth Iohn to worship him, though he appeared in great glory before him; much lesse are their images (though they were neuer so liuely and gorgeously pictured, set forth and aduanced) to be worshipped with any religious worship, either higher or lower, with Doulia or Latria, &c.

The onely pictures which the Lord alloweth, as seruing to teach and instruct in the right way of his worship, are his owne works, according to that in the 19. Psal. 1. &c. and Ioh. 5. 17. 36. and the preaching of the Gospell, Rom. 10. 18. by an allusion to the former Scripture in the Psal. and Gal. 3. 1. Yet so, as the Lord will not haue the works of his owne hands worshipped, but himselfe onely who created and made them, according to the example of Abraham, Gen. 14. 22. Reade also Deut. 4. 19. Acts 17. 24. and Ier. 8. 1. 2. and Zeph. 1. 5.

Finally, if we will please God in representing his diuine Maieftie by any image, we our selues must be the image of him, walking in true righteousness and holinesse, according to his most righteous and holy lawes and commandements, which is our onely true wisdome, whereby we are renewed according to the image of God, and shall shine as lights in the midst of a wicked generation.

Hitherto therefore of the euill things forbidden in the second Commandement:

Now on the contrary I would gladly heare of you which are the good duties commanded?

First, the Lord commandeth that we willingly admit and embrace his owne word & works, for our only rule of all our knowledge of God, & to direct vs how he wilbe worshipped & serued, not only inwardly with spirittuall worship, wherof we haue answered before, but also in the outward declaratiō & exercises therof.

Secondly, that from a wise, faithfull, louing, zealous, reuerend and dutifull heart, we do both privately and publikely professe, practise, & as much as lieth in vs, euery one in his calling & place, both Christiā Prince & Magistrate, Minister of the word, and

euery other gouernour and maister of family, both ioynly as it were with one shoulder, and apart by euery mans particular indouour and constancy in labour, to promote, further and aduance the same the diuine seruice and worship of God, according to the prescript rule of his word. And that all of vs be carefull to profit our selues and helpe forward one another, in knowledge, faith, and repentance, and in all other spirituall graces, by the externall actions and exercises thereof.

Thirldy, God commandeth that we do very carefully shun, auoyd and watch against all meanes and occasions, whatsoever would endanger vs to idolatry or any false superstitious worsoip.

Fourthly, that to the same end we hold our most neare friendship and familiarity, and our onely religious Communion and societie, with those that professe and declare themselves to be the true worshippers of God: we altogether constantly frequenting the places appointed for the holy assemblies and meetings of the people of God.

Fiftly, that euery of vs & all with one consent, chiefly the ciuill Magistrates and Ministers of the Gospell, shew & approue our selues wisely & discretely zealous against all idolatry, & euery point of false & superstitious worship, to the quite abolishing and rooting of it out from among his people, to the vitermost of our power.

Finally, that as touching indifferent things (as they are called) that is to say, such things as be not of idolatrous & superstitious institution and inuention, but yet haue in their kind bene superstitiously & idolatrously abused, & be not of necessary vse for the worship of God: that the Christian Magistrate in commanding or not commanding, and the stronger Christian, whether Minister of the word, or any other in the vsing or not vsing of them, be charitably wise and carefull, that thereby he giue no offence or cause of stumbling to the weake, and that they preiudice not the Christian libertie, wherewith Christ hath set vs free. And that the weaker & more tender conscienced Christians, labour after that soundnesse of knowledge & perswasion in such cases & actions as may well be construed, that they stumble at no causelesse offence, whereby their comfortable and zealous proceeding in the wayes

of the Lords pure worship & seruice should be slacke or hindred. Duties com-
manded.

That according to the first part of this answer, the word of God, and his works both of creation and gouernement in the world, and also of regeneration and sanctificatiō in his Church, according to the instructions of the word, must be the rule of our knowledge, it may plainly be gathered frō these Scriptures following; in the which these things are opposed to all idols, and to euery carnall inuention and doctrine of man. Ezod. 23. 13. Deut. 4. 14. 15. 16. &c. Isa. 40. 21. &c. 31. and chap. 44. 1. 2. 3. 4. 5. 6. 7. &c. and Ier. 10. 6. 7. 10. 11. 12. 13. 16. Zach. 13. 1. 2. 3. 4. 5. 6. Hosh. 14. 8. 9. Ephraim what haue I to do with idols, sayth the Lord, &c. Reade also Acts 17. 23. 24. &c. Here call to mind againe, Isa. 29. 13. Math. 15. 9. Mar. 7. 5. &c. And verily no wise man can thinke but Gods owne creatures and the works which he hath wrought in the nature of al things, are more liuely representatiōs of his eternal Godhead, & of his diuine power, wisdom, iustice, mercy, &c. then the worke of any artificiall workmā, whose worke is but a weake & imperfect imitatiō of nature: neither can he make so much as a shadow of the soule & life & vitall power or motion of any creature, &c. The more also the senses are caried after dumbe pictures and dead images, the lesse groweth the care of reading and hearing of the liuely Scriptures themselves: according as we see plainly in the Church of Rome, that by this meanes the diuell preuailed both to suppress the holy Scriptures of God, and to bring in their owne lying Legends, to confirme their owne false worship, and all their lying doctrines.

Touching the second part of this answer, reade Math. 4. 10. and Psalme 95. 6.

What our mutuall care ought to be herein, reade Psal. 122. 6. 7. 8. 9. Isa. 2. 3. Micah. 4. 1. Zeph. 3. 9. 10.

What the care of the Prince and ciuill Magistrate ought to be, consider from the example of Iosh. chapter 24. and from the example of the godly Kinges of Iudah, reade Deut. 17. verse 18. &c.

What the care of the maister of the familie ought to be; consider from the example of Abraham, Gen. 18. verse 19. and of Iacob Gen. 35. 1. &c.

Concerning the publicke place of Gods worship, reade Leuit. 19. 30. and chap. 26. 2. and Deut. 12. 4. 5. 6. &c.

The like is to be considered, concerning euery place of Gods worship, appointed for the assembling of Gods people.

It is necessary also to this end, that the Ministers of the word should haue meete maintenance, and that there should be schooles of learning appointed for the trayning vp of scholers in good learning, for the preparing of meete men for the holy Ministerie of the word, in so much as God doth not ordinarily giue his gifts but by ordinary meanes, Reade Deut. 12. 17. 18. 19. and 2. Chron. 31. 2. 3. 4. &c. Nehem. 13. 10. 11. 12. 13. & 1. Cor. 9. 7. 8. 9. &c. Gal. 6. 6. 7. 8. 9. 10. Reade also 2. Kings. 2. 3. & verses 15. 16. & 1. Tim. 3. 15.

For the third part of the answer, reade Deut. 4. 15. & verse 23. & chap. 7. 3. 4. & verse 25. and chap. 11. 16. & chap. 12. verse 13. and verse 30. and chap. 13. 6. 7. 8.

For the prooofe of the fourth part, reade Pro. 2. 20. and chapter 13. 20. The danger of fellowship with idolaters David well saw, when he complaineth, as we reade 1. Sam. 26. 19. And thereupon also it is, that on the other side he maketh so precious reckening of the fellowship and communion of the godly, Psa. 16. 2. 3. 4. 5. &c. and of the place and exercises of Gods pure worship, Psa. 26. 4. 5. 6. &c. and Psal. 27. 4 and 42. 1. &c. and Psal. 84. and 122. 1. 2. Reade also Psa. 73. 27. 28. and Psa. 119. verse 79. Acts. 2. 46. 47. Hebr. 10. 23. 24. 25.

For the fifth part, reade Exod. chap. 23, verse 24. Deut. 7. 25. 26. and cha. 12. 1. 2. 3. Herein those noble Kings of Iuda, Hezekiah and Iosiah, they are right Princely patterns to all Christian Kings and Princes. And for the zeale of the Ministers of the Gospell, how great it ought to be against idolatry and false worship: whom may we rather take for examples, then the holy Prophets of God, and Apostles of our Lord Iesus Christ?

For the last part, reade Rom. 14. and chap. 15. 1. 2. and 1. Cor. 6. 12. 13. and chap. 8. and chap. 10. 23. &c. Reade also Gal. 5. 1. &c. By the which Scriptures we may euidently perceiue, that their speech is ouer loose & shallow, who make humane lawes to ouerrule the conscience, & to dissolue & take away the consideration of those circumstances which the word of God in such cases

cases requireth to be religiously respected.

But which are the duties of Gods true outward worship, whereby his spirituall seruice and worship is to be manifested and declared in the open profession and practise of it, such as God requireth to be in perpetuall vse amongst Christians?

They are the publike preaching and administration, reading, hearing, and receyuing of the word and Sacraments, ioyned with confession of sinnes, prayer, thankegiuing, singing of Psalmes, & execution of the iust censures of the Church discipline as the occasion requireth, in that holy and christian communion of Saints, whereunto God hath called both the Ministers of his word, and also the rest of his people in their senerall congregations: and the private prayers and thankegiuings, with reading of the holy Scriptures, conferences, Catechisings, and singing of Psalmes in euerie Christian familie, by the gouernours thereof, their children and seruants, according to the course of their private gouernement: and the prayers and thankegiuings of euery member of the family apart by himselfe, according to their particular occasions and oportunities, both when he sitteth downe, and when he riseth up from meate, when he lyeth downe and riseth from his bed, when he iournieth abroad, and when he returneth home, when he falleth sicke, and vwhen he recouereth his health.

These are the essentiall duties of Gods outward vvorship, both publike and priuate, whereunto we are to adde their accidents or adioyntes.

Which are they?

Reuerend and religious outward behauiour in all these holy actions, and namely in the confession of sinnes and prayer, the vncouering of the heade, the bowing of the knees, or rising up, if a man be set downe, holding up the hands, lifting up the eyes to heauen, with holy and reuerent boldnesse of our faith in the mercies of God: or on the contrarie, looking downe to the earth, or couering the face, or striking on the breast, or some other vway in seemely manner, euen vvith teares sometimes, as the case may require, declaring thereby our godly sorrow and anger against our selues for our sinnes, as also fasting, ioyned vvith extraordinarie humiliation by speciall confession of sinnes and prayer, and fasting ioyned vvith speciall thankegiuing, according to the exa-

ples and practise of the seruants of God, yea euen of whole Churches and congregations of his people, layd before vs in the holy Scriptures to the same end.

It is so: for these (as one may terme them) are a kind of morall ceremonies, common and perpetuall both to the Iewes and Gentiles, and to all zealous and reuerend worshippers of God from the beginning of the world, and so shall be to the end of the same: if there be no such necessarie impediment or let, which in good discretion may hinder that particular practise for a season, or because of some infirmitie or bodily weaknesse or defect in some particular persons, who cannot do as otherwise gladly they would.

But that we may speake something in order to both these answers so nearely lincked together, we are to vnderstand that we haue both the institution and also the practise of them confirmed by the vndoubted testimonie of the word of God, and by the practise of his faithfull seruants the true worshippers of him: Of the which let vs in a few words briefly consider. For as touching the more full declaration of the chiefe of these things we haue partly seene before, and namely, concerning the preaching of the word what belongeth thereunto, and touching the rest, that is, the Sacraments, prayer and thanksgiving, with their extraordinarie fasting or feasting, according to the seuerall occasions thereof, we shall haue iust cause to treat more fully afterward by the grace of God.

Briefly therefore touching the ground and institution of the publike preaching and administration of the Sacraments, we see how after the institution thereof in the Law, Deuteronomy 5. 27. 28. and chapter 10. 15. 16. 17. Genesis 17. & Exodus 12, the charge of preaching the word, together with the change and new institution of the Sacraments of the new Testament, is renued to the Gentiles by our Sauour Christ, Matth. 3. and chapter 26. and chapter 28. and 1. Corinthians 1. 21. and of prayer both priuate and publike, Matth. chap. 6. and Luke 11. And thanksgiving, 1. Thessal. 5. 18.

And for the practise of preaching, prayer, Sacraments, &c. we may see it in our Sauour Christ himselfe and his Apostles, Luke 3. 21. and chap. 4. 15. and chap. 6. 12. Read also in the Acts

Actes of the Apostles euerie where, and namely chapter 2. 42. *Duties com-
manded.* and chapter 20. 17. &c. and verse 28. &c. And for singing of
Psalmes, read Mat. 26. 30. Act. 2. 47. Act. 16. 25. Read also 1.
Cor. 14. 26. Ephes. 5. 19. 20. & Coloss. 3. 16. Reuel. 15. 4.

Likewise as touching the adioynts of the externall worship
of God, see the practise of kneeling at prayer, Luke 22. 41.
Matth. 26. 39. where our Sauour Christ kneeleth downe,
yea prostrateth himselfe on the ground. And Iohn 17. 1. he
listeth vp his eyes to heauen. So did Paul and the Christians
with him when they prayed, Act. 20. 36. and againe chapter
21. 5. Read also 1. Corinth. 14. 25.

For the vncouering of the head, read 1. Cor. 11. 4.

For the holding vp of the hands in prayer, read 1. Tim. 2.
8. Exod. 17. 11. Lament. 3. 41.

For fasting ioyned with prayer both priuate and publike,
read Mat. 6. and Luke 5. 35. Act. 13. 2. & 2. Cor. 6. 6.

For looking downe to the earth, &c. read Luke. 18. 13. 14.
and Ieremie 31. 19. For teares in prayer, with pittie ouer sin-
ners, Luke 19. 41. Philip. 3. 18. Act. 20. 37. 2. Tim. 1. 4. Iudges
chap. 2. 4. 5. 1. Sam. 7. 6. Psal. 6. 6. & 56. 8. and Psalme. 119.
vers. 136. & 2. Kings 20. 3. & ch. 22. 19. & Ezra ch. 10. 1. Joel 2. 17.

For feasting and ioyfulnesse with speciall thanksgiuing, read
Iude verse 12. and 1. Corinth. 11. 20. 21.

And in this maner was it that Paul saith, Act. 24. 14. that he
worshiped God, beleeuing all things which are written in
the Law and in the Prophets.

It is true indeede, that the bowing of the bodie and all other
outward gestures are nothing without the bowing of the hart,
as we may perceiue by the speech of Ioshua, chap. 24. 23. &
1. Kings 8. 57. 58. and Isaiah 58. 5. But how can we thinke
that such a one boweth his heart, who refuseth to make anie
outward profession of it in the fit time and place thereof?

Euerie one therefore that will, may see that these things
(though they be not of the substance of religion) yet may they
not be profanely and rudely neglected of vs, without sinne a-
gainst this holy commandement of God. And we are the
rather to consider of these things, because experience sheweth,
that manie fall from Popish superstition, to a contrarie

extremitie of vnreuerend behauiour before the Lord, as though it nothing at all mattered what gesture we vse in the congregation. This is no correction of abuses, but a chaunging of one abuse for another, and therefore must needs be displeasing before the Lord.

But yet one thing more, which I pray you let vs earnestly & in the feare of God, concerning the ministration of the word and Sacraments: that is, whether it be necessarie, that there be anie prescript forme set downe and agreed vpon, for the ordering of these actions, and that the same should be religiously vsed in the worship of God, or no. For verily it is necessarie that euerie one haue a sound iudgement and perswasion in this point, and that we haue a cleare conscience void of all scruple, seeing it doth so nearely concerne the worship of God.

Shew therefore what hath beene your instruction herein: & I beseech God to giue vs true vnderstanding in all things?

I haue bene taught, that it is not simply necessarie, that there should be anie prescribed forme, for then the Lord himselfe would by his holy Apostles haue expresly set downe one for an unchangeable and exact rule for all Christian Churches. And beside, it may be presupposed, that he which (according to the ordinance of the Lord) is fit to be a Minister of the word and Sacraments, is in some convenient measure instructed from the booke of God, how to pray in all things as the matter requireth, as well as to teach euerie man the whole doctrine of faith, and to instruct in euerie point of righteousnesse, through the wisdom and grace of the holy Ghost which is giuen vnto him. And finally, the giftes and graces of the Spirit of God are not to be stinted and limited by man.

Neuerthelesse, I haue here withall bene likewise taught, that in some respects it may be counted necessarie, as a godly helpe and remedie, both for Ministers and people, that they should haue some forme and order agreed vpon, and used for publike profession of consent; provided that it be a sound collection and interpretation out of the word of God, both for the substance of matter, and also touching the forme and order it selfe, as graue and simple as may be, without all curious varietie of humane inuention, according to the examples and practises of the Christian Churches.

ches recorded and set downe in the word of God for our imitation therein: so that the libertie of the preaching of the Gospell, and of the prayer which is by the discretion of the Preacher to be fitted thereunto, be not by the length and labour of that which is prescribed, abridged, or preiudiced and hindred anie way.

For the prooofe of these things, reade 2. Timothie 3. 16. 17. 1. Peter 4. 11. Coloss. 1. 28. 1. Corinth. 11. 1. &c. to the end, and chap. 14. Act. 13. 15. 27. and chap. 15. 21. and Coloss. 4. 16. 2. Timothie 4. 1. 2. 3. 4. 5.

See some examples of prescribed formes in the holy Scriptures. Of Prayer, Psalme 102. Ioel 2. 15. 16. 17. 18. Luke chap. 11. 2. of thankesgiuing, Deut. 26. 5. 6. 7. 8. 9. 10. Psalme 92. 2. Chron. 29. 30. Revelation 15. 3. Of blessing, Numbers 6. 22. &c. Yea of blessing the godly, and cursing the wicked, Deuter. 27. 11. 12. Reade also Numbers 5. 21. 22.

These examples and the like, are to be followed for soundnesse, plainenesse and breuitie, in a meete and conuenient proportion. Otherwise, none ought to presume either to prescribe or practise anie thing for a worship yeelded to God.

But which are those respects for the which a prescript forme and order of the ministration of the word and Sacraments, may be accounted necessarie, as a godly helpe and remedie to be agreed vpon?

First, in regard of the weaker sort in euerie congregation, who are necessarily herein to be tendered of all the rest; yea even in respect of the common infirmity & humane weaknesse of vs al.

Secondly, because of the importunitie of the malicious aduersaries of the Gospell, who would otherwise take great advantage to canill at, and to slaunder the Churches of God, as if we were uncertaine in all things, and were full of confusion in our faith and worship of God, and in our whole profession and religion.

As touching the weaker sort of our brethren, we know how they are in manie places offended, yea notwithstanding the faithfull Ministers of God vse good discretion herein. They are hardly kept from waywardnesse against preaching it self, which God hath appointed to do them the most good, because they are not fully satisfied the other way. But beside this considera-

tion of the weaker, surely they that are more strong and better confirmed in the wayes of God, and haue the grace to discern betwixt things that differ (both Minister of the word and other) they find good vse of that which is well prescribed both for prayer and for declaration of other the ordinances of God, not onely for helpe of memorie, but also to quicken the affection, to the more excellent, more necessarie, more essentiall, & effectuell parts of their ministerie: wherein God is to be blessed and prayled of vs, for our gracious libertie, both touching preaching, and also concerning prayer, so far as God hath distributed the measure of his graces to euery one.

Thus far therefore all are to be intreated in the Lord, that howsoeuer euerie one is for his owne part, to keepe him selfe vpright and sincere in the worship of God, yet where some things are amisse, in an order set down which is generally good and godly, we are to take great heed that we sin not so vnadvisedly, as to reiect all because of some imperfections. Neither yet to be ouer readie to obiekt and hold forth the blemishes thereof to the disgracing of the whole, & therein to be contentious, &c: but rather to sigh and mourne for it, & to intreat the Lord for his mercifull redresse in his due time, we alwayes acknowledging our selues vnworthie of so great perfection as we ought humbly to desire and heartily to long for, &c.

Rom. chap. 12.

18. 1. Cor. 10.

32-33. Col. 4. 5.

Now further also, as touching the aduersaries of the Gospel, we know that we must haue care that we giue no offence to anie, but that we walke circumspectly, euen toward those that be without, against whose slanderous reports a holy consent in doctrine liturgie, and in discipline set downe, is a iust & reall Apollogie & defence in the sight of all men.

This is that which we ought to thinke in soundnesse of iudgment concerning this waighty matter, and therefore was it of duty to be deliuered vnto you.

It remayneth also as belonging hereunto, that you shew who they are, by whome the word and Sacraments are to be publickly administred with prayer and thankesgiuing in the Churches of God, and so are to be acknowledged meet guides vnto the rest in the actions of Gods holy seruice and worship.

Shew which they be?

They

They are such as being first called of God, that is to say, such The Equities
whome he hath indued with meet gifts and graces for so holy a
ministerie & service, are also vpo due triall of the same their fit-
nesse, both for doctrine & life, called, ordained, and set apart ther-
unto with consent of other godly Ministers, and that people, to
whom they are to minister in the disposing of the mysteries of God.

Reade 1. Tim. chap. 3. and Titus chap. 1. Act. 14. 23. Heb.
 5. 4. 2. Corinth. 3. 5. 6.

Reade also Rom. chap. 12. 6. 7. 8. and 1. Tim. chap. 5. 9. &c.
 17. 18. 21. 22.

Hitherto of the euils forbidden, and of the contrarie good
 duties commanded.

Now what is the equitie of this commandement?

Seeing the Lord hath not only created & redeemed our soules,
but also our bodies, yea seeing he hath as it were espoused and
married vs and his whole Church to himself, most dearely louing
it as it were with the loue of a most kind husband toward his on-
ly wife which he tendreth as himselfe, it is most equall and meete
that we should in all pure and chaste manner worship him alone,
both with our soules and also with our bodies, because we are
wholly his.

It is true: Reade Psal 95. & Psal. 100. Reade also 1. Cor. 6.
 20. Rom. 8. 23. Phil. 3. 21. 2. Corinth. 7. 1. and 1. Thess. 5. 23.
 Reade also Ieremie 2. 1. 2. 32. Yea the renewing of the mari-
 age, chap. 2. 2. & Isa. 62. 4. 5. and Hos. chap. 2. and chap. 3.
 Matth. 9. 15. and Iohn 3. 29. Eph. 5. 22. Reuel. 21. 2. And the
 whole Song of songs.

Now therefore how vnworthie a thing it is, that mankind
 which is the noblest of all bodily creatures, should prostrate,
 yea prostitute himselfe as it were, in spirituall adulterie to most
 vile and contemptible idols: which that they haue eyes and see
 not, eares and heare not, &c. every man that wil open his eyes,
 and is not as an idoll himselfe, may easily see.

And that Idols are most vaine and contemptible things, read
 how great disgrace the Lord hath cast vpo them euery where
 in his holy Scriptures, as Pl. 115. 4. &c. & Pl. 135. 15. 16. 17.
 18. & 1. Cor. 12. 2. & Act. 14. vers. 15. & Ier. 10. 14. 15. &
 Hab. 2. 18. 19. & 2. Kings ch. 17. 12. dungie gods, & 1. Cor. 8.

Gallulim of Ga-
lal, which signi-
fieeth dung.
As Ezech. 4. 12.
15. even the ex-
crements of the
bodie.

The Equitie.

they are nothing in the world. And Isaiah chapter 44. 9. &c. Reade also Ezechiel chap. 16. and chap. 23. Where, the Lord doth by his holy Prophet most odiously describe the sinne of Idolatrie, comparing it to most filthie adulterie of the body.

Hence it is, that (as it followeth in the reason of this commandement) the Lord taketh to himselfe the title of iealousie against Idolaters, as against those which defile the mariage covenant: of the which reason we are now to inquire. It containeth two partes. Which are they?

The first is a threatening of the curse against all Idolaters, which the Lord accompteth haters of him.

The second is, a promise of blessing to all pure and chaste worshippers of God, vvhome onely he esteemeth for his true louers & friends, according as it is sayd of Abraham, that he was called the friend of God.

So indeede we reade Iames 2. 23 And the Apostle may well gather so much by the Lords familiar dealing with Abraham, as the holy storie plentifully reporteth, seeing he was a true worshipper of him, &c. reade 2. Chron. 20. 7. & Isa. ch. 4. 18.

But in the reason of the commandement, which are the words of the curse against Idolaters?

They are these: For I the Lord thy God mighty and iealous, do visite the iniquitie of the Fathers vpon the Children, vpon the third generation, and vpon the fourth, on such as hate me.

What meaneth the Lord when he saith, he will visite the iniquitie of the fathers on the children?

His meaning is, that he will seuerely punish this grienous sin of Idolatrie.

God indeede doth not visite and make inquisition for sin in vaine; but finding it he taketh vengeance of it, as we may obserue his proceeding against Sodome and Gomorrha, and the cities adioyning, Gen. 18. 20. 21. and chapter 19. 23. Read the 1. chapter of Zephaniah, where the threatening of the punishment is ioyned with the visitation and search for sinne diuerse times in that chapter. And the Lord profesleth himselfe specially wroth, as we see in this place against this sinne of Idolatrie, which he accounteth a spiritual and most filthie fornication. Remember againe Ezechiel, chapter 16. & chap. 8. 15. and

and Iosh. 24. 19. 20.

The Curse.

Yea, let vs marke in reading of the holy Scriptures, & we shall find, that the Lord is not more often, nor more earnest against anie sinne, then against this of Idolatrie, both secret and open, which is the peruerting of his whole true religion, as hath bene answered in our entrance vpon the interpretation of this commandement.

Read Deut. 27
15. Ezek. 14.
34. 5. & ch. 8.
vers. 8. 9. 10.
11. 12.

What is the punishment and curse which God threateth?

Vnquietnesse and turmoile of conscience, with many bodily calamities here in this world, and after this life, everlasting and most wofull destruction both of bodie and soule in the world to come, if it be not prevented by true repentance.

Reade Psal. 16. 4. Isa. 2. 19. 20. 21. and chap. 8. 21. 22. & ch. 16. 12. and chap. 47. 11. 12. &c. against the Babylonians, and chap. 57. 10. &c. 20. 21. against the Israelites. And Hosh. 8. 7. 8. & chap. 10. 15. & 1. Corinthians 6. 9. & 1. Peter. 4. 3. 4. 5. and Reuel. 22. 15.

But why doth God call Idolaters haters of him, seeing they say they do that which they do of singular loue, deuotion, and zeale which they beare vnto him?

Because Idolaters can no more loue God in truth, then the adulterous woman can loue her husband, howsoeuer she speaketh him faire and flattereth with her lippes.

This indeede doth the Lord giue all Idolaters plainly to vnderstand, if they had grace to see.

But that we may hast forward: the threatening as we see, is not made against Idolaters themselues onely, but also against their children and posteritie, to the third and fourth generation. Is not this vnequal, thinke you, that God should punish the children from one generation to another for the fathers offences?

It is rather of wonderfull mercie, that he doth so graciously limite and restraine the curse: seeing he might iustly withdraw his grace from the whole posteritie of the Idolaters, as from an illegitimate and bastardy seede, seeing he hath as much as in him lyeth, made the condition of the covenant of this spirituall marriage utterly voyd and frustrate.

The Curses.

Yea and herein also doth the wonderfull mercie of God more clearely utter it selfe, because he doth not so cast off the next generations of the idolaters, but whosoever of them will forsake the sinne of their fathers and be true worshippers of him, they shall not onely be accepted themselves, but the covenant also shall in them be renewed to their children and posteritie for ever, whosoever among them shall abide faithfull therein.

Reade Ezek. chap. 18. 1. &c. to the end: and chap. 20. 18. 19. 20. reade also Psal. 78. 4. &c. 7. 8. and Ier. 3. 1. & Holh. 3. Here therefore is wonderfull mercie indeede. And further also, the verie curse it selfe serueth to exceeding gracious purpose, that is, both to feare parents from idolatrie, euen for that loue they ought to beare to their posteritie, & welfare of their children, both in soule and body: and also to withdraw children from the example of their idolatrous parents, which is for them a verie daungerous inducement to idolatrie, and so to the vtter vndoing of all that should come of them to the third and fourth generation, by a pitifull interruption of the course of Gods mercies toward them.

But all this concerneth those children that liue to come to knowledge.

What is to be said of those children of Idolaters, which dye before they can discerne of the Idolatries of their forefathers: shall all such be condemned?

They are doubtlesse in a feareful estate: neuerthelesse we must in feare and reuerence leaue the secret iudgements of God to himselfe, who will in due time shew himselfe most righteous in all his vvayes.

So said Moses, Deut. 29. 29. Secret things belong to the Lord our God, &c. Yet thus far may we be in good hope, that notwithstanding they are cut off from the benefite of the covenant of the Law, which is not made to thousands, but vpon condition of the childrens faithfulness in their generations after the example of their godly parents, some of them may be saued through the grace of that covenant which was made to Abraham, according to the free electiō of God in Christ Iesus, before this covenant of the Law was made, and which is established vpon better promises. Heb. 8. 6.

Hitherto

Hitherto of the curse against the transgressors of this Commandement, which as was said, is the first part of the reason; the second part followeth: In what words is that contained?

In these: For I the Lord thy God do shew mercie vnto thousands, to such as loue me and keepe my commandements.

What is that mercie which the Lord will shew them?

He will blesse them with all blessings of this life, so farre as shall be good for them: but more specially he will giue them abundance of true spirituall comfort here in this world, and euerslasting happinesse and glorie in the kingdome of heauen. Yea he will bestow these mercies not onely vpon themselves, but also vpon their posteritie to a thousand generations.

That is, euen to the worlds end, and for euer and euer. So great is the largenesse of Gods most gracious couenant to all that truly loue God, in dutifull and thankfull regard of his most tender (as it were) mariage loue toward them; and in loue (as a fruite thereof) do purely and chastly worship him and keepe his commandements. For the loue of God in vs is the immediate roote and fountaine of all our obedience, euen as his loue toward vs and the sweetnesse thereof apprehended and felt in our harts by faith, is the original & first cause of our loue to him. But shall all the posteritie of the true worshippers of God be thus blessed and saued without exception?

Reade Deut. 9. and Psal. 105. 8.

No: but they onely which keepe couenant with the Lord, following the example of their faithfull and godly parents, how few or how manie soeuer they be.

So indeede do the words of the commandement it selfe limit the promise, Reade also Psalme 103. 17. 18.

Remember Ezechiel againe 18. 14. &c.

But what if the children of faithfull parents dye before they know what belongeth to the true worship of God, neither haue knowledge and faith to loue him and to keepe his commandements?

There is notwithstanding very comfortable hope, because they are within the compasse and charter of the couenant.

It is true: for God hath sayd of the faithfull worshippers of him: I am thy God and the God of thy seede, Genesis 17. 17. and chapter 12. 2. And our Sauour Christ assureth vs, that

The Blessings. to such belongeth the kingdome of heauen, Marke 10. 14. reade also 1. Corinthians 7. 14.

Yet we see that euen of the children of the faithfull, manie that liue to come to knowledge, do afterward vtterly degenerate and refuse to walke in the steppes of their faithfull parents, and so pull downe the curse of God vpon their heades: yea the true worshippers of God themselues, & their godly children haue alwayes, and do still meete with manie great afflictions and troubles, according as it is said: Great are the troubles of the righteous, Psal. 34. 19.

What is to be said to these things?

God hereby giueth to vnderstand, that his election is free, and also that all mankind is naturally corrupt and sinfull from the wombe, and that the obedience of his best seruants is vnperfect, which maketh the iarre, and putteth all as it were out of time. So that of necessitie we must haue recourse to the fountaine of Gods free grace and mercie in Christ Iesus, for the assured ground of our stay & comfort in the midst of al our troubles, untill the Lord shall in his good time deliuer vs out of them all.

So it is in the place of the Psal. before mentioned: Great are the troubles of the righteous, but the Lord deliuereth them out of them all. Vndoubtedly, if we could hold on in an euen and constant course of obedience, his mercies toward vs shold flow as it were with a continuall streame vpon vs without interruption; but because we go so often out of the way, we meete with the curse, at the least with the tagge of it (as one may say) in steade of the blessing. Now therefore these things being true, both touching the curse and also the blessing (as they are indeede most true) how commeth it to passe that they do vsually so litle affect people, either to breede in them carefullnesse to flie idolatrous and superstitious worship, or to prouoke them to be vpright & zealous in the true worship & seruice of God. What is the cause of this?

It is, by reason that we do not consider duly of that which God himself alledgeth, to admonish and prouoke vs all, to be aboue all things most careful to yeeld him his most due seruice & worship.

What is that which God alledgeth to this end?

His almighty power & eternal decree, wherein he standeth fully armed

armed and most zealously bent, both with iustice to take vengeance vpon al Idolaters, and also in mercie to blesse and reward all his true worshippers and faithfull seruants.

These things which are most weightie and of greatest importance aboue all other, are contained in those his diuine titles, which here againe the Lord repeateth from the peface or generall reason of his Law; saying: For I the Lord thy God: and in this new title of ieaiousie which he taketh to himselfe, by a similitude taken from the disposition of a most louing husband, who cā least indure to be vnfaithfully dealt withall by his wife aboue all other, and is a most hote pursuer of him which hath defiled his mariage bed, as we reade Prouerbes 6. in the end of the chapter: God grant that all of vs may better consider of these things.

Why is Idolatry compared to bodily adultery?

First, to set forth how abominable this sin is in the sight of God.

Secondly, to note the extreame delight and pleasure which Idolaters take in this sottish haunt, they being as it were wood and mad in the haunting after it.

Thirldy, because they are by all meanes most lauish and prodigall in the vpholding and aduancement of it.

Finally, because the spiritnall adulterer as well as the bodily, is continually restlesse and vnsatisfied, seeing they haue both of them left the wayes of God, whereunto onely he hath promised the blessing of sacietie and contentment.

Touching the first reason, we haue scene it alreadie from the 16. chapter, and the 23. chap. of Ezek. where the Lord describeth it so odiously, that (were it not that the Lord hath scene it so meet) we wold think that it might not with shamefastnesse be so vttered. But the reuerence of his most holy and pure wisdom teacheth vs, to lay all the shame iustly vpon our owne extreame folly, which hath giuen so vehement an occasion of it. &c.

Of the second and third reason, their owne practise in their often and long pilgrimages, their manie and great offerings & gifts, both in life and at their death, their costly decking of their images, &c. are a plentifull and reall witnesse, famous as in a theater. &c.

Everie man is
a damnable
transgressor.

Last of all, that they are restlesse and vnsatisfied and neuer quieted, it is affirmed Pl. 16. and may be gathered, by the name which the Lord giueth in manie places, calling them, *terricula*, such things as rather terrifie and vex, then comfort, &c.

Hitherto of the interpretation and equitie, and of the curse and blessing of this second commandment:

Now that we may come to the vse, and so as shortly as may be, grow to the conclusion.

Haue you perfectly obeyed this so iust and equall a Commandment, that therby you stand freed from the curse threatened, and that ye may (as a recompence of your obedience) looke for the blessings promised?

To speake truly, neither I nor anie other can say so: but rather all of vs do grieuously and continually sin against it one way or other. It is the onely mercie and grace of God, vvhich vve are preserved from grosse idolatrie and the occasions thereof; and that vve are taught & trayned up in the vvay of his true vvorship. And if vve could rightly iudge our selues, vve should find, that by nature vve are as prone and readie to all superstition & idolatry, as any other which haue bene this way misled before vs.

*Summ cuique
pulchrum.*

It is true: for idolatrie is very pleasing to the naturall man, as that which is of his owne deuising, and which man hath himselfe euery way fitted to serue his owne humor. It hath all things delightfull to the sight of the eyes, to the hearing of the eares, to the smelling of the nose, goodly and sumptuous Churches and monasteries, beautifull and braue Images, sweet melodie and descant, fragrant and odoriferous smels of incense. To speake in a word, it is a maruellous and easie way of worshipping God, according to that which one saith of their most deuoted and religious persons, that they are humble but without lowlinesse, poore but without want, and rich without labour. It were doubtlesse an easie thing for any of vs, to bring our hearts to as great a loue and liking of idolatrie and idolatrous worship as any of the Papists beare vnto it, if the commandment of God did not through his grace restraine vs, and informe our consciences against it: So that they which boast and glorie of their deuotion this way, they do but glory of their owne shame.

The

The temptations of grosse Idolatrie (God be thanked) are not of anie great force with vs in this our gracious peace and libertie of the Gospell. But which of vs knoweth how great they would be, if Idolatrie (which God of his infinite mercie forbid) might yet againe be countenanced & commanded by publike authoritie, and enforced by seuerer persecution and penalty: we may be sure of this, that vnlesse we should be mightily assisted by the Spirit of God to withstand them, they would fearefully shake vs. Wherefore let vs not deceiue our selues with vaine confidence, without carefull sifting and examining of our selues in the sight of God, &c.

But to leaue coniectures for the time to come, and to go no further then to present signes and shew tokens; surely the litle sorrow which we haue for our former sinnes in the dayes of idolatrous darkenesse, and the litle thankfulness that is among vs for the sweet and comfortable light of the Gospell, with so wonderfull deliuerance as we enioy; and finally that litle reuerence and zeale which we beare to the true worship of God in the holy and pure exercises thereof, they do strongly euidence and testifie against vs, that our sin and guiltinesse is great against the righteousness of this holy Commandement.

We are therefore so farre from the desert of blessing, that we haue deserued a great measure of the curse; and might iustly feare it without all escape, vnlesse happily we shall take hold of that part of the obedience of our Sauour Christ, whereby he hath obeyed this Law, and made satisfaction to God for our sins in this behalfe; for he onely must be our discharge, &c.

But what prooffe haue you that our Sauour Christ hath perfectly obeyed this 2. commandment: that so we may haue assurance that he is our righteousness concerning this commandement, as well as concerning the former?

We haue a notable prooffe of it in the 2. ch. of the Euang. Iohn, vers. 14. 15. 16. & 17. which testifieth of his perfect zeale against the abuses, & for the right use of the holy place of Gods worship.

Rehearse that which the Euangelist writeth of this matter.

14 And he found in the Temple those that sold oxen, & sheep, and doves, and changers of monie sitting there.

15 Then he made a scourge of small cordes, and drave them

Christ's perfect
obedience for vs

all out of the Temple, with the sheepe and oxen, and poured out the changers monie, and ouerthrew the Tables.

16 And he said vnto them that sold dones, take these things hence, and make not my fathers house a house of merchandise.

17 And his disciples remembered that it was written, The zeale of thy house hath eaten me vp.

This zeale of our Sauour Christ for the house of Gods worship, is indeede a perfect confirmation of his zeale to all the duties of Gods worship, to be performed in all holy and pure manner in the Temple of God, according as it is said in the Psal. 93.5. Holinesse becommeth thine house O Lord for euer, and Psalme 5.7. I will come into thy house in the multitude of thy mercie, &c. and Psalm. 29.9. In his Temple should euerie man speake of his glorie. And according as the Israelites returning from captiuitie, Nehem. chapter 10. 39. in their subscribing of their oth and vow to the Lord expresse it by this, that they would not forsake the house of their God.

Neither did our Sauour Christ once onely in this maner of reforming the Temple, vtter this his perfect zeale in the beginning of his miracles and shewing himselfe, but also toward the end of his course, as we reade Matth. 21. 12. &c. and Luk. 19. vers. 45. 46. 47. And let vs the rather obserue the perfection of the zeale of our Sauour Christ, because he vseth this reproofe and sharpe censure against that which (though it was a great profanation of the Temple) yet it had great colour of carnall reason to set a glosse and faire shew vpon it. For there was vse of all those things in the worship of God; that such as wold offer sacrifices either greater or smaller, might haue them at hand there, & also their monie of what coyne soeuer changed there, for the buying of their sacrifices, &c. The perfection therefore of the zeale of our Sauour Christ may hence be noted, in that no shew of excuse could slack his iust censure and vehement reproofe. He was so wholly taken vp with the true zeale of Gods worship, that he doth as it were trample vnder his feet all carnall reason, & specially the filthy couetousnes of the Priests, which was in them a chief cause of the tolleratiō of this abuse.

But beside this one, & that also a dobled cōfirmatiō, we haue the

the former profes alledged in the first Commandement, for his perfect obedience in that spirituall and internall worship of his soule. For they are so many warrants of his fulfilling of this, because in them he hath ioyned-witnesse both of his internall and externall worship together. Neither is it to be omitted here, that our Sauour Christ vsually frequented the Sinagogues of the Iewes, and Temple of Ierusalem, at the times of the holy feasts: partly to celebrate the feasts according to the commandement of God: and partly to manifest himselfe to be the Lord our righteousness, and to publish the doctrine of saluation in the most sollemne assemblies of the people of God. Wherefore also we are hereby likewise further confirmed, that the Lord who hath in Christ Iesus accepted a satisfaction for our sinnes against this Commandement as well as against the former, will for his perfect obedience sake, accept of our poore endeouour and labour, if from our hearts we strue to worship him in some measure, both of inward truth, & also of outward profession and declaration of his worship, and also make vs partakers of his blessing, promised both to our selues and our children, euen to so many as shall yeeld him any measure of true seruice and obedience.

*Our vnperfect
obedience for
Christs sake ac-
cepted.*

But what prooffe haue we of this?

In the ninth Chapter of the Gospell of Saint Iohn, the 31. verse.

Rehearse the Scripture?

Now vve know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth.

A comfortable testimonie of him that was before a blind man, but now had not onely his bodily eyes opened, but also the eyes of his mind to see the truth of God, as one taught by his holy Spirit, not onely giuing witnesse of our Sauour Christ that hath giuen him his sight, that he was a true worshipper of God, and therefore such a one whose prayers God would heare and did heare for the restoring of him; but also that euery true worshipper of God (which is not a sinner) that is to say, is not such a one as hath giuen himselfe ouer to sinne, but hath repented of it, and strueth against it, and to that ende calleth vpon God for grace, he shall be heard of him.

Whereunto agree these last words of the Lord himselfe in this our Commandement: assuring vs that he will shew mercy (that is, all kind of mercie for soule and for body, &c.) vpon all those that shall loue him, and keepe his Commandements: And in this comfort let vs proceed to the third Commandement.

Rehearse the words of it.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

What is the scope and drift of this Commandement: & how is it to be distinguished from the former two?

This third Commandement aimeth at these two points following.

First, to shew what ought to be the ordinarie course of the whole life and conuersation of the true worshipper of God, both in word and deed.

Secondly, to declare what is the chiefe ende of life, and of all the thoughts, words, & works thereof; not only in the duties of Gods worship, both inward & outward, according to the first & second Commandement: but also in euery other duty according to all the Commandements of the whole Law of God.

What is the chiefe end of all obedience?

The honour and glory of God.

This is indeed the generall scope and drift of this Commandement, according to the generall instructions and admonitions and exhortations of the word of God, shewing how the life of the seruants of God should differ from the life of all prophane and worldly ones, both in the manner and forme of it, and also in the ende which they ought to propound to themselves therein: such as are the instructions, &c. which we may reade Math. 5. 16. 1. Peter chapter 2. 12. and chapter 3. 15. 16. and chap. 4. 1. 2. 3. 4. Eph. chap. 4. 17. 18. 19. 20. 21. and chap. 5. verses 15. 16. 17. and Phil. 2. 14. 15. 16. and chap. 4. 8. 9. and Col. 3. 13. 14. 15. 16. 17. 18. &c. Reade also 1. Thes. 2. 10. Acts. 20. 18. and 2. Tim. 3. 10. 11.

And it was necessarie that the Lord should adde this Commandement, to such ende and purpose as hath bene thus

thus declared, that thereby he might meete with the hypocrisie or lightnesse and vanity of a number, who desiring not to be accounted altogether prophane and without Religion, do therefore come to the place of Gods worship, and sit downe or stand vp to heare the Sermon, and kneele downe to prayer, &c. yet the same neuerthelesse so soone as they are out of the Church-doore, let all their thoughts and words, and the whole course of their life loose to a kind of Libertinisme, &c.

Scope of the
Commande-
ment.

This the Lord cannot endure, it being an vnworthy and dishonorable profession of his name and Religion: yea, he accounteth it no better then a defiling of his name, as we may reade Leuit. 22. verses 31. 32. 33. and chap. 20. 3. The polluting of his name, & the defiling of his sanctuary, the place of his worship, they are ioyned together. And verily, they shew themselves to haue litle profited by the hearing of his word, and by their prayers, &c. whosoever haue no reuerend regard to giue glory to the name of God.

Such receiue the word of God in vaine, 2. Cor. 6. 1. They call vpon the name of God in vaine. All their worship is in vaine, Isa. chap. 1.

The Lord requireth of his worshippers to take another course. He cannot like that we should vnder couert of his name follow our owne vaine minds and lusts, neither yet one to sooth and flatter another by an Italianate behauiour, &c. after the manner of this world, which is full of subtilty and glozing; but in simplicity and truth, &c. as we haue a notable description of a right godly life, 2. Cor. 6. 4. 5. 6. 7. 8. 9. 10. and Iames 3. 17. 18. The life of the true worshipper of God, is not sychophanticall and effeminate, but it is cordiall & without hypocrisie or guile. The contrary therefore is condemned of God, Reade Iohn 5. 44. and chap. 12. 43. and chap. 7. 18. and Gal. 1. 10. reade also Rom. 2. 24.

But these things will yet further appeare to be the meaning of the Lord in this Commandement, by the particular handling of the words thereof; as well those of the Commandement, as the other of the reason annexed, which containeth the curse against the transgressors of it.

Words interpreted.

Let vs therefore come to it.

What things are we to obserue, that we may find out this to be the sense and meaning of this Commandement?

Three things are to be considered of vs.

Which are they?

First, what is meant by the name of God.

Secondly, what it is for vs to take the name of God.

Thirdly, how the name of God is taken in vaine.

Of these things in order: that so we may perceiue both what are the euill things forbidden, and also what on the contrary are the good things commanded.

What is meant by the name of God?

First, all which maketh God most famously knowne to be God, as one infinitely differing from all other things, that is to say, his diuine titles, word, and works.

Secondly, God himselfe, and what soeuer he hath by the same his diuine titles, word, and workes, reuealed of himselfe, that it should be knowne of vs, as his eternall power and Godhead, by the creation of the world and all things else, according to that description which he hath by his owne voyce from heauen giuen forth, and by his owne hand writing set downe of himselfe.

Touching the first of these points, let vs consider that it is the very vse of a name to put difference betwixt one thing and another, and specially betwixt the creature and the Creator, Reade Exod. 34.5.6.7. Ier. 16.21. That the word of God is as the name of God, in that it maketh him most perfectly and fully knowne, Reade Psal. 138.2. *Consule Trem.* reade also 1. Tim. 6.1.

How the works of God do make the Lord knowne, reade Psal. 19.1.&c. Isa. 40.26. &c. and chapter 45. 11. 12. &c. Ier. 10.11.12.&c. Act. 14.17. and chap. 17.23.24. Rom. 1.19.20. More particularly how the iudgements of God do set forth his name, reade Exod. chap 9.16. and Isa. 30. 27. Psal 9. 16. Ezek. 30.19.26. and 33.29. and 35.11.15. and 38.23. and 39. 6.7. And for his mercies, Isa. 45.20.&c. and chap. 48.9.10.11. Phil. 2.9.10.11. Reade also Exod. 23.21. Ezek. 16.59.&c. and chap. 28. verse 29.&c. and chap. 29.21. and 37.13. Ioel. 2. 26. 27.&c. and chap. 3.16.17.

Now

Now touching the second point of the answer, that the name of God is vsed in the holy Scriptures for God himselfe, it is euery where euident. For in this respect the seruants of God are sayd to call vppon his name, to feare his name, to blesse his name, yea, to giue all praise and glory to his name, which excelleth all prayse, &c. Psalme 115. 1. and Nehem. 9. 5. 6. 7. &c. The name of the Lord is vsed thus, to note the Lord himselfe, because he is among his people, and ought to be among all, of the most excellent and renoumed name and fame, reade Micah. 6. 9. and Psalme 20 8. and Isa. 29. 23. To sanctifie the name of God, and to sanctifie the holy one of Iacob, is all one. As also in the Lords prayer, Hallowed be thy name. And finally, for this cause it is, that whatsoeuer is attributed to the Lord himselfe, is ascribed to his name: as Zach. 14. 9. One Lord, and his name is one. And euery where in the holy Scriptures his name is sayd to be eternall, and to endure for euer; to be holy, to be glorious, to be fearefull, and to be mightie, both for the defence of his seruants, Prouerbs 18. 10. and for the ouerthrow of his and their aduersaries, Psalme 44. 5. and Psalme 118. 10. 11. 12.

The rest of this point is plaine by that which hath bene already sayd.

Let vs therefore go for ward.

What is it to take the name of God?

The name of God is taken of vs, two manner of vvayes.

Shew how that is.

Either in speech, and by woid of mouth.

Or in profession of Religion, and vsuall course and trade of life.

It is true, for first in speech we take the name of God, in such sense as we say a man taketh vp a saying, sentence, or prouerbe, when he vttereth and speaketh the same: according to the same vse of this phrase of speech, Amos chap. 5. 1. & Psa. 16. 4. and Numb. chap. 23. and chap. 24. sundry times Balaam tooke vp or vttered his parable, &c.

And touching the second kind of taking the name of God, in the profession of his name and religion, and in the vsuall course of our life, reade Acts 9. 15. Ieremie chapter 15. 16.

Sinnes forbid-
den.

Isa. 43. 7. Reue. 14. 1. 4. 5.

And are we not all baptized into the name of the Father, & of the Sonne, and of the holy Ghost?

Wherefore it is meete that all should liue to the glory of his name, as we are after ward further to consider, reade Micah. 4. 5. and Zach. 14. 20. 21.

Reade also Ier. chap. 15. verse 16. and Ioel. 2. 17. and Mal. 2. 7. and 1. Cor. 4. 1. where we see how Ministers of the word of God beare his name.

And for ciuill Magistrates, reade Psal. 82. I haue sayd yee are Gods, or mighty ones, that is, powers ordained of God, as the Apostle Paule calleth them, Rom. 13. yea, 1. Cor. 7. 22. He that is in the estate of a bond-slaue to me, is the Lords free seruant, whosoever doth truly belecue in the name of Christ, and obey his Gospell.

Now therefore in the meane while what is it to take the name of God in vaine?

It is either by word of mouth so lightly and vnreuerently to speake of God, his title, word, or vvorks, and namely by vaine oathes & accustomed swearing and vowing; or else in the course of life and conuersation, to vvalk so slowly, indiscretly, and vncorstantly, or any other way so vnbeseeing the profession of the name of God, that God hath no glory, but rather is dishonoured by any in his seuerall vocatson and calling.

And among these loose liuers, the name of God is so much the more unworthily taken in vaine, by how much any hauing more speciall gouernment and charge ouer others, either in publike or priuate gouernement, do neuerthelesse leane them to their owne liberty, to talke & to walke according to their owne vaine minds and affections, vvithout due restraint and correction: Yea, though they run not by and by into any notable extremity & outrage, either in word or in deed.

Yea, though as yet they are not growne to abuse their liberty so grossly as did the children of Eli, 1. Sam. 2. 12. 13. &c. to the 26. verse, and againe chap. 3. 13.

And though a man in his owne person do not dishonor God by any haynous sinne, as Dauid did at a certaine time, reade 2. Sam. 12. 14. or as many of the Iewes did. Rom. 1. 23. 24.

Against

Against idle, light, foolish, and iesting speeches, as it is the disposition of some to delight in merry inuectiues against women, and to put off all graue and religious communication by pleasant conceits, &c. Reade Math. 12. 36. 37. and Ephes. 5. 4. and Eccle. chap. 11. 9. These things do not beleeue the seruants of God, who ought to be sober and graue in all their speech & communication, as hereafter will appeare. See Psal. 106. 33. Moses vnaduised speech punished.

Sinnes forbidden.

Against vaine oathes and accustomable swearing, reade Math. 5. 24. &c. and Iames 5. 12.

Against loosenesse of life, and the actions thereof in the seruice of God, reade 1. Sam. 15. 13. 14. 15. the example of Saule. Consider it also in the example of Demas, 2. Tim. 4. 10.

The rest of this answer is euident from that which hath bene already alledged.

Only it seemeth necessary in this place to giue some speciall admonition against the abuse of Gods name, by shewing how manifold wayes it may be, and is vsually abused of vs in our common speeches. For the which, reade Virell in his Treatise of the principles and grounds of Religion, page 121. concerning this third Commandement.

But is there nothing else forbidden in this Commandement?

Seeing the Lord forbiddeth all negligent regard of giuing glory to the name of God, in honest, lawfull, & holy callings, & by mixing vaine oathes and vowes, or by making any irreuerend mention of the name of God in speeches, otherwise tollerable and good; it must needs be, that he doth much rather condemne all unlawfull and vngodly callings, all apostacie, and falling from the truth and profession of his name, all swearing by that which is not God, all periueries and blasphemies, together vvith all other pollutions of God his most holy and glorious name, in wicked enterludes, in dice-play, in fortune telling, in charmings, in sorceries, conuuration, and vvitchcraft, vvwhether tending to finding or loosing, to healing or to hurting by the helpe of the Diuell, and likewise all wrathfull cursing and banning of others, either man or any other creature, vvith all rash imprecations and vvishes against our selues, and euery other like notorious abuse vvhatsoeuer it be.

Sinnes forbid-
den.

It must needs be so: for the which reade Psalme 58. 16. &c. to the end of the Psalme: reade also Mal. 1.6.7.8. And if negligence or lightnesse, and in discretion in lawfull and holy callings, be a taking of Gods name in vaine, how much more do they sinne, who are shamelesly bold and presumptuous, fierce and raging, or fraudulent and crafty, in wicked and vngodly professions and practises, whether in false religion, as Reuelation chapter 9. or in mechanicall crafts, as touching those whom the Apostle calleth inuenteres of euill things, Rom. 1. 30.

Seeing vaine speeches, oathes and vowes be abuses of Gods name, much more all blasphemous speeches, wicked oathes and vowes, and the performance of them: such as were the oathes and vowes of Herod, and of those that vowed to murder Paule, &c.

Seeing the vsing of good meanes with trust in them (as Ase looked to much after Phisicke) is a taking of Gods name in vaine, then it is a more haynous abuse to seeke to false gods, as Ahaziah did 2. Kings chap. 1. and all that seeke to forcerers, &c; such as are consoorted with the Diuell, yea, how faire pretences soeuer they make, as though they cured by the name of God, or by vsing good words.

Hereunto belongeth Hamans casting of lots, Ester chapter 3.7. Reade also Ieremie 10.2. And another kind of casting of lots in the pride of their power and victorie, Ioel. 3.3. Obadiah verses 11.12. Reade also Psal. 22.18. Math. 27.35.

The force of this kind of reasoning which hath now bene vsed, is plaine to euery one that will vnderstand, so that we need not stand longerto perswade it: Let vs therefore go forward, and come to the other part of the interpretation, that we may see what good duties are commanded.

Which are they?

First, that euery one of vs do shew foorth the most reuerend and vorthie estimation which we haue of the Lord God himselfe, and of his diuine titles, vwords, and works, and of all his holy ordinances, and also that vve shew forth the fruite of our true knowledge, and acknowledgement, faith, feare, and loue of him, and of our zeale to his glorie, by speaking our selues, and causing

causing all other (as much as lieth in vs) to speake all good of his name, and of the same his vvord and vvorks, and of all his holy ordinances, and by the religions and right vse of an oath, according to the iust and necessary occasions thereof. Duties commanded.

Secondly, that euery of vs living in such a calling as may vvell agree to the holy profession of Gods name, vvhich he hath put vpon vs, in calling vs his people, his seruants, his children, &c. vve be carefull to the vittermost of our power, both in respect of our selues, and also of all that do belong vnto vs, or vvill harken vnto vs, to order and behaue our selues and them euery vvay so vvisely and graciously, as vvell in example as gouernment, that all vvhich behold vs may see, that our Religion is ioyned vvith the power of godlinesse, and vvith the sanctification of Gods Spirit, that so God may haue the greatest glory by the vvhole course of our liues vvhich possible vve may for our part procure. And that not onely in prosperitie, but also in aduersitie, and in the time of persecution, vve do boldly and constantly confesse his name.

Yea, and finally this lawv requireth, that if by any occasion vve fall into any sinne, to the dishonour of the name of God, that vve confesse and bewaile it, and so earnestly returne to God and his Church, and that our repentance may be as notable and famous as vvvas our fall.

It is very true: for if we shall not in such case giue glory to God, as Iosua chargeth and exhorteth Achan, Ios. 7. 19. God will in his iustice refuse to shew vs mercy, reade Isai. 30. 1. & Pro. 28. 13. so like wise if we shall not for feare or shame confesse the name of Christ before men, euen in the times of the persecutiō of the Gospell, Christ will be ashamed of vs before our heauenly father, Math. 10 32. 33. & Luke 9. 26.

How we ought to sanctifie the name of God in affliction, let vs learne from the example of patient Iob, chapter. 1. verses 21. 22.

Let him be a singular example to vs, of that care which we ought to haue, not only for our selues, but also of those that belong vnto vs, that Gods holy name be not dishonored, either by our selues or them, reade in the same 1. chapter, verse 5. Reade also concerning Abraham chap. 18. & the profession of

*Duties com-
manded.*

King Dauid, both touching his priuate and also his publike gouernement, Psalme 101. How Ministers of the word ought to seeke the glory of God in their callings, and that in singular maner, consider it from the rule and practise of our Sauour Christ, Iohn 7. 18. and from the example of the Apostles of our Sauour Christ, according to that we reade 2. Corinth. 4. 5. Reade also Matth. 5. 16. and Ieremie 23. verses 28. 29. And more generally how all ought to be careful to glorifie the name of God, reade Nehem. 5. 9. Psalme 9. verse 10. Isaiah 26. 8. Zach. 14. 20. 21. Malach. 3. 16.

And now that we may ende this answer with that wherewith it was begunne, concerning our honouring and glorifying of God with our speech, reade Psalme 100. 3. &c. Reade also in the booke of Iob. chap. 36. 24. and Psalme 8. &c. and Psalme 75. 1.

Yea, it is our duty to speake reuerendly of the least of his works: for we cannot make so much as one haire white or blacke, as our Sauour Christ saith.

Deut. chap. 15.

We must praise him for his most fearefull iudgements against the wicked, Psalme 136. and for his sharpest afflictions vpon our selues, according to the example of Iob alledged before. Reade also Psalme 119. 71 and verse 75. Reade also Iosua 22. 16. 17. 18. 19. 20. and 1. Sam. 3. 18. and 2. Kings 20. 19.

And concerning the word of God, how reuerendly we are to thinke and speake of it, consider from that which we reade Psalme 119. verse 86. and Psalme 19. and Pro. 30. 5. and 2. Tim. 3. 16. That we stand bound to procure others to do the like, reade Psalme 34. 3. and Psal. 37. 30. Leuit. 19. 17. Iude verses 22. 23.

Thus and every way it is our bounden duty to say and praise: The Lord hath giuen me a tongue wherewith I will glorifie him, Deut. 32. 3. Psalme 145. 21. and Psalme 63. 5. reade also Psalme 71. 13. 14.

But among all other wayes of honouring the name of God with our tongues, he requireth that we haue a special care thereof in the right and religious maner of taking an oath, whether
publikely

publikely before a Magistrate; or priuately, if there be a needfull and iust occasion thereunto. Let vs therefore before we proceed, consider of this so weighty a matter. Duties com-
mande. 1.

And first of all whē haue we iust occasion offered to sweare or to take an oath, according to the will of God in this Commandement?

When the truth of any matter (by the certaine knowledge and assurance whereof the name of God may be glorified, & our neighbour benefited, or otherwise satisfied in some weighty matter of doubt) cannot otherwise be sufficiently certified, cleared & found out.

As an oath is the greatest and grauest way of clearing the truth of a controuersie or doubt, so it must needs be the last; and neuer to be vsed, but when there is speciall neede, reade Exod. 22. 7. 8. 9. 10. 11. Heb. 6. 16. reade also 2. Kings 8. 31. 32. See the practise, Gen. 21. 31. 32. and chap. 24. 29. and chap. 26. 31. & chap. 31. 53. and chap. 47. 29. 30. 31. and chap. 50. 24. 25. Reade also Neh. 13. 25.

What is it to sweare, or to take an oath?

It is a very sollemne and religious calling of God to witnesse, with an acknowledgement in the heart, that he is the only wise searcher and most gracious defender of all truth, and on the contrary a most seuerer iudge and reuenger of all such as shall abuse his name, to witnesse any false matter.

For the prooue of this definition, consider that God is the God of truth, &c. And remember againe that beginning of King Salomons prayer, 1 Kings 8. 31. 32.

See the punishment of God vpon Zedekiah for his perjury, Ezek. 17. 18. 19. Euer and anon God maketh some example or other of his heavenly iudgement against false swearers according to the threatning, Zach. chap. 5. 4. and Mal. 3. 5.

How may we sweare or take an oath aright?

If we shall follow the Prophet Ieremias instruction, in the 2. verse of his 4. chapter.

What is that which he or rather the Lord God himselfe by him teacheth concerning this matter?

The Lord saith by his holy Prophet, Thou shalt sweare the Lord liueth, in truth, in iudgement, and in righteousness, and the nations shall be blessed and glorie in him.

The Equity.

Thus farre of the euill things forbidden, and of the contrary good things commanded in this third Commandement.

Now what is the equity of it?

Because he (the glory of whose name is so highly commended vnto vs, and vherewith vve stand so deeplie charged) is not on-ly most vworthie of all honour and glorie considered in him- selfe, but also in regard of his most gracious good-will toward his people, in that he is minded to giue them honour and glorie in this life, and in the vworld to come, according as they shall be carefull in obedience to this his Commandement, to seeke the ho- nour and glory of his name.

Great is the equity of this Commandemēt, so that the more iustly shall be the curse due to those that shall trample it vnder their feete, yea, euen to all such as shall not dutifully regard to obey it. And of this curse are we now to consider according to that which followeth in the reason added to the Commaun- dement.

What is that?

The Lord pronounceth, that he vwill not hold him guiltlesse that taketh his name in vaine.

What meaneth this, that he will not hold him guiltlesse?

The Lord giueth to vnderstand, that he vwill seuerely pu- nish euery such one as shall any manner of vway dishonour and abuse the most reuerend and glorious Maiestie of his name.

That this is the meaning of the Lord, it may easily be gathie- red from the consideration of his most pure and perfect iu- stice, it being such, that he cannot lay sinne to the charge of a- ny man, but he must take vengeance of it, vnlesse it be pre- uented by repentance, and that it please God to hold himselfe satisfied and appeased through the bloud of Christ, without which reconciliation the very frame of the world it selfe, be- ing defiled with mans sinne could not stand before him, Reade Nahum chapter 1. 2. 3. 4. 5. 6. and Hab. 1. 13. Ieremie. 5. 7. Heb. 10. 31.

As it is our blessing to haue our sinnes forgiuen, because the sinne being forgiuen, the punishment also is remitted, and chiefly the eternall punishment, Psalme 32. So it is our curse

curse and miserie, to haue our sinne imputed, for if we be held guiltie, then doth vengeance certainly follow, though not by and by. And the longer it is deferred, the heauier will it be when it cometh, according as in the meane while the sinne shall multiply and increase.

But let vs come to see some of the particular curses, such as the Lord threatneth against the transgressors of this Commandement. And first what is the curse against such as speake idly, or vainly and vnreuerently of God, or of his name, or of his word, or of any of his works?

I say vnto you (sayth our Saniour Christ) that of euery idle vvord that men shall speake, they shall giue account thereof at the day of iudgement. And againe: by thy vvordes thou shalt be condemned, Math. 12. 36. 37.

Reade Pro. 13. 3. Destruction shall be to him that prostitueth his lips, and chap. 18. 21. Death and life are in the power of the tongue, according as a man vseth it, so shall he eate the fruite thereof. And in many places of the Prouerbs.

For if this be true in the abuse of the tongue against men, and in humane matters; much rather then in the abuse of it more directly to the dishonor of God, reade also Ephe. 5. verses 4. 6.

What is the curse against those that speake more wickedly and contemptuously against the Lord, or any part of his word?

The Lord Iesus shall come to giue iudgement against all the cruel speeches which wicked sinners haue spoken against him, Iude the 15. verse.

Reade also Mal. 1. 6. 7. and chap. 3. 13. 14. 15. Math. 12. 31. 32. Concerning the ciuill punishment of the blasphemers, reade Leuit. 24. 10. 11. 12. 13. 14. 15. 16. And concerning vengeance from heauen vpon the host of Saneherib, 2. King. 19. 22. 23. 35. What is the curse against the vsuall, vaine, or froward and impatient swearer?

Before all things (sayth the Apostle Iames) sweare not, neither by heauen nor by earth, nor by any other oath, but let your yea, be yea, and your nay, nay, least you fall into condemnation, Chapter 5. 12.

In these wordes the holy Apostle forbidding the sinne,

The Curses.

sheweth, that the amendment thereof must be by the acquainting of our selues with a meeke and patient, reuerend, graue, faithfull and constant course of speech, in all things which we either affirme when they are to be affirmed, or deny when they are to be denied, or yeeld our consent thereunto, when they are worthie consent. But let vs go forward. What is the curse against those that sweare by false gods and idols?

The Lord cannot spare such, Ier. 5. 7. They shall fall and neuer rise up againe, Amos 8. 14.

Reade also Ier. 12. 16. 17. Zeph. 1. 3. 5.

What is the curse against false swearers and periured persons?

The curse (sayth the Lord of Hosts) shall enter into the house of the thiefe, and into the house of him that sweareth falsely by my name, and it shall remaine in the midst of his house, and shall consume it, with the timber thereof and stones therof, Zach. cha. 5. verse 4.

Reade also Mal. 3. 9. I will be a swift witnesse against false swearers, and those that feare not me, sayth the Lord of Hostes.

What is the curse of a loose and negligent life, vnder the profession of the name and religion of God?

That which the Prophet Ieremie sayth against those that fight the Lords outward battels negligently or deceitfully, may be verified against all such: Cursed be he that doth the worke of the Lord negligently, chapter 48. 10.

What is the curse of those, who (albeit they are for the most part carefull to honour the name of God, with a godly life) do yet vpon some speciall temptation, yeeld to some grieuous sinne, whereby the name of God is euill spoken off?

Of this curse King David had his part, when he was grievously afflicted in his conscience, for his sinne in the matter of Vriah, in that his child begotten in adultery, dyed of a very grieuous sicknesse; and in that manie other heauy calamities followed, Psalme 51. and 2. Sam. 12. &c.

What is the curse of those that are vnconstant, and finally fall away from the true profession of the name of God, and from

from the obedience of his word?

He that putteth his hand to the plough and looketh backe, is vnapt for the kingdome of God, sayth our Saniour Christ, Luk. 9. 62. And againe: The latter end of such is worse then the beginning, Mat. 12. 43. 44. 45. Reade also 2. Pet. 2. 20. 21. 22. & 1. Ioh. 4. 16.

What is the curse against those that continuing in an outward profession of religion, do notwithstanding vsually leade a wicked and vngodly life?

The Lord will be as a Lion against such, and teare them in peeces, and none shall deliuer them. Psalme 50. 22.

What is the curse against those that hauing gouernement of others, are negligent in looking to them, that the name of God be not dishonoured by them?

We haue Eli for a fearfull example hereof, whose sonnes were slayne in battell, and he himselfe at the report thereof, fell downe and brake his necke, because his sonnes ran into a slaunder and he stayed them not. Whereupon also God sayth generally: They that despise me shall be despised, 1. Sam. 2. chap. from the 12. verse, and chapter 3. and 4.

A notable example, which the Lord hath enery way made very notable, that all might take warning against the like sinne: yea, that all of vs might learne to keepe our selues farre from it, as the weightinesse of the matter requireth: and of the contrary to admonish vs to be earnest in gouernement, with a holy seuerity, and not to be remisse as Heli was, to the great dishonour of God: yea, though he spake some words of cold rebuke, as the historie layeth it forth at large. He should rather haue dealt in the zeale of Moses, Phineas and Nehemias. He should in this case haue bene a man of great anger, Pro. 19. 19.

Consule Tremel.

What is the curse against false Prophets, such as teach the errors and lyes of their owne deuice, in stead of the word of God?

It is in the ciuill course of Gods iustice in Israel, bodily death, and by his diuine sentence, eternall death and destruction, both of body and soule in hell.

So indeed we reade Deut. chap. 13. and further Ier. 23. 30. 31. 32. and Ezek. chap. 13. and 2. Peter 2. 1. 2. 3. &c. Reuelation

19.20. and chap. 20.10. and chap. 22.18.19. reade also first of Kings. 22.15. and Ier. 28.15.16.17.

What is the curse against those that abuse the name of God, or his creatures to forceries or enchantings? &c.

The Lord departeth from such, Iſa. chap. 2.6. and chap. 47. verses 9.10.11.12.13. He will destroy them and ther posterity, yea, suddenly and without recovery will he destroy them.

What is the curse against those that shall not only be wicked themselves and licentious, but also be ring-leaders and Captaines, to incourage others to rebellious and vngodly practises?

They shall be in speciall reproch in the Church of God, Pro. 24.8.9. Neither shall they dye the common death of all men, Num. 16. from the 28. verse to the 36.

What is the curse against those that in the bitterness of their hearts curse others, or vse wicked imprecations against themselves, either of impatience, or to face out any vntruth?

As any loueth cursing, so shall it fall vpon him: it shall be as a garment to couer him, and as a girde alwayes about him, Pſa. 109.17.18.19.

Reade also Numb. 14. 2. and verses 21.22.

Finally, what is the curse against those that speake blasphemously against the holy Ghost?

This most haynous sinne shall neuer be forgiven them, neither in this world nor in the world to come, Math. chap. 12. verses 32. Heb. 6.4.5.6. & chap. 10. verses 26.27.28.29.30.31.

These are the most heauie and wofull curses, which shall surely weigh downe all transgressors of this holy Commandment of the Lord, specially those that be greatest in the trespasse, euen to the horrible pit of hell, if they will not turne vnto God by speedie repentance, but go on, till they grow to that despising of the Spirit of grace: for the which most haynous wickednesse there is no forgiuenesse, as was sayd, from the testimony of our Sauour Christ himselfe.

But let vs now come to refresh and cheere our soules with the consideration of the blessings which God hath promised to all those that shall be found obedient vnto it.

And

And first, what is the blessing promised to those that shall speake good of his name, and of his word and workes?

By thy words thou shalt be iustified saith our Saviour Christ, Matth. 12. 37.

This surely is no small blessing, to be in the number of those who are to be esteemed for good and godly men.

What is the blessing of those that be carefull to honour the name of God, in the right and religious manner of taking an oth when the iust occasion doth so require?

If they will learne the wayes of my people (saith the Lord) to sweare by my name, The Lord liveth, as they taught my people to sweare by Baal: then shall they be built in the midst of my people, Ieremie chapter 12. verse 16.

What is the blessing of God belonging to a religious & zealous care of honouring the name of God, with a godly life answerable to the holy profession of his blessed religion?

Them that honour me I will honour, saith the Lord, 1. Sam. chapter 2. 30.

What is the blessing of those that be not onely carefull themselves in their owne persons to glorifie God, but also hauing gouernement ouer others, be carefull of them also; yea and to further and draw on all other (so manie as they can) to honour the name of God together with themselves?

They that be wise shall shine as the brightnesse of the firmament, and they that turne manie to righteousness shall shine as the stars for euer and euer, Dan. chap. 12. verse 3. And in the Prophecie of Malac. chap. 3. verses 16. 17. 18. The Lord (saith he) hath a booke of remembrance to record the names of such. And further, that he accompteth them for his flocke which he watcheth ouer, and that he will spare them as a man spareth his owne sonne that serueth him.

To conclude this point of the blessings of this commandement: What is the blessing of constancie in the profession of the name and religion of God in the midst of persecutions, and euen to the death of martyrdom it selfe?

Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heauen, saith our Saviour Christ, Matth. 5. 10. and verses 11. 12. Blessed are ye when men

Enemie man is
a damnable
transgressor.

reioyce you and persecute you, and say all maner of euill against you for my sake falsely, reioyce and be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.

These are most comfortable & gracious blessings, & whose heart may they not worthily allure to enter into this course of true wisdom, glorie, and happinesse, whosoever haue anie sparke of grace and true wisdom in them?

But alas it may be said, that in so much as the Law promiserh not any blessing, but vpon condition of perfect obedience; and seeing we are all, yea even they that haue receiued greatest grace, greatly behind and much failing therein (that we say nothing of those that are so farre from the course both of speech and life here commanded, that they reioyce in wickednesse, & thinke themselves to remember God the better, when they sweare and rap out all the othes they can thinke on, and condemne the obedience of this commandement as too great precisenesse, and to be an hypocriticall holinesse, &c.) what shall we say for our reliefe against those so great discomforts?

Though our failings, yea though our rebellions haue bene great against this holy Commandement, so as we may iustly look to meete with the curses, and not to haue our part in any of the blessings: yet Gods mercie in Christ Iesus is greater then our sins, and his blood shall wash away both them and the guiltinesse of them, not onely from the eye of Gods iustice, but also from the accusation and prickings of our owne consciences, if we shall truly beleene in his name, that he hath satisfied for these our sins, and fulfilled this part of obedience for vs; and if we shall heartily repent and be henceforth more carefull, both with the words of our mouthes, and also in the actions of our liues to glorifie the name of God, then hitherto we haue bene.

This is our onely comfort indeed, according to that gracious promise of our Sauour Christ, Matth. 12. 31. 32.

But what prooffe haue you, that Christ hath not onely satisfied for these our sinnes, but also hath fulfilled the righteousness and obedience of this Commandement for vs, so as the Lord will be moued for his sake to forgiue our sinnes, and to accept and to blesse our vnperfect and vnworthie obedience?

Our

Our Sauour Christ himfelfe, vwho is most faithfull and true, giueth a plentifull vvitnesse of it in the 17. chapter of the Gospell vwritten by his holy Euangelist Saint Iohn.

Our Sauour
Christs perfect
obedience for vs

The whole Chapter is notable to this purpose, being a most heavenly prayer of our Sauour Christ, to his (and thorough him) our heavenly Father, for his whole Church and people. But let vs heare the principall words tending to this end?

In the 4. verse our Sauour Christ saith thus: I haue glorified thee on earth, I haue finished the vvorke vvhich thou gauest me to do. And verse 6. I haue declared thy name vnto the men vvhich thou gauest me out of the vworld: thine they vvere, and thou gauest them me, and they haue kept thy vword.

And verse 11. 12. And now am I no more in the vworld, but these are in the vworld, and I come vnto thee. Holy Father keepe them in thy name, euen them vvhome thou hast giuen me, that they may be one as vve are. While I vvas in the vworld, I kept them in thy name, those vvhome thou gauest me I haue kept, &c.

And verses 15. 16. 17. I pray not that thou shouldest take them out of the vworld, but that thou keep them from euill. They are not of the vworld, as I am not of the vworld. Sanctifie them vwith thy truth, thy vword is truth.

And the last verse of the chapter: I haue declared to them thy name, and vwill declare it, that the loue vvhervvith thou hast loved me may be in them and I in them.

Here indeed we see a plentifull prooffe of our Sauour Christ his perfect obedience, in glorifying the name of God, by his perfect preaching and publishing of it, according to his office and calling, and that also euen from the beginning to the end of the time thereof, vers. 4. 6. 26.

Secondly, we haue a testimonie of our iustification in Christ through his obedience, in the end of the 6. verse, and verses 11. 12. where also we see how carefull he was ouer his Disciples to keepe them in obedience to God, and that his name should not be dishonoured by them.

Thirdly, our Sauour Christ prayeth for the increase of our sanctification and obedience, according to the will of God, and therein giueth to vnderstand, that God accepteth the

Our vnperfect
obedience is
for Christs sake
accepted of
God.

obedience of his seruants, though it be still vnperfect.

Reade also a testimonie of our Sauour Christ his glorifying of the name of God, and of our iustification in him, Hebrewes 2. 9. 10. 11. 12.

Finally, what his generall care of glorifying the name of God, call to mind from his doctrine, Matth. 5. 16. and verses 33. 34. 35. 36. 37. Yea his whole doctrine is a most ample & full declaration of it. Reade also Iohn chapter 7. 15. 16. 17. and chapter 8. 49. 50.

Nothing remaineth therefore, but that we placing our trust and beliefe in the mercies of our God in the name of Christ, & repenting of our sinnes, do carefully and in godly maner labour to increase dayly in righteousness and holinesse, to the glorifying of his name, nothing doubting, but that thus we shall be plentifully blessed of him, though not for the worthines thereof, yet for the honour of his owne name, and the praise of his rich mercies, to whome be all praise and honour for euer and euer. Amen.

And thus come we to the fourth Commandement, the last of that great commandement of almightie God containd in the first Table.

Rehearse the words of the fourth Commandement.

Remember the Sabbath day to keepe it holy. Sixe dayes shalt thou labour and do all thy worke. But the seventh day is a Sabbath to the Lord thy God: see that neither thou do anie worke therein, nor thy sonne, &c. For in sixe dayes, &c. Wherefore the Lord blessed the Sabbath day and hallowed it.

This fourth Commandement, concerning the speciall time of Gods worship hath some neare affinitie with the second, which commandeth a speciall place to the same end, and therefore they are sometimes in one common charge linked together, Leuit. 19. 30. and chap. 26. 3. Neuerthelesse it requireth a speciall practise of all the former commandements of this first table, and the seuerall duties thereof, both inward & outward, priuate and publike, to the perfecting of the entire and whole practise of Gods worship. Yea it requireth also a speciall practise of all duties of loue to our neighbour, both generall in affection and meditation: and particular in action, as
the

the occasions shall require. And finally it is both the schoole-
time, and as it were the nurserie of all godlinesse and vertue, to
be practised in the whole course of our liues; and also the mar-
ket or fayer day of our soules, wherein the Lord doth in most
plentifull manner open his storehouse, and as it were setteth
out his most precious merchandize both victuall and Iewels,
for the nourishing and beautifying of the soule, to be bought
freely and without monie, of all that be desirous to be fed and
inriched by them, although they be able to bring nothing wor-
thie to be exchanged for them. Reade Isa. 55. 1. 2. 3. Ho, eue-
rie one that thirsteth come ye to the waters, &c, ye that haue
no siluer, come buy and cate, &c.

*Diuers wayes
distinguished
from every o-
ther Comman-
dement.*

Wherefore seeing it is a commandement of so great impor-
tance, so beneficiall, and of so necessarie and manifold, yea of
so vniuersall good vse: let vs continue our diligence without
wearinesse, to make our inquirie into the right vnderstanding
and vse of the same.

And first of all in so much as the Lord in the manner of the
publishing of this Commandement, hath made it notable by
distinguishing of it so, as it may diuers wayes be discerned from
all the rest of the Commandements:

Shew therefore in the first place which those differences and
distinctions are?

*The first difference, whereby the Lord hath distinguished
this his fourth Commandement, not onely from all the Camman-
dements of this first Table, but also from euerie Commandement
of his whole Law, is that he doth not onely say; Thou shalt keepe
holly the Sabbath day: but, Remember that thou keepe it holly.*

*The second difference is, that he hath published and set it
downe both affirmatiuely commanding the good duties, and also
negatiuely with an expresse prohibition and forbidding of the
contrarie euill.*

*The third difference is, that he layeth an expresse charge v-
pon all those that haue anie gouernement ouer others, either pri-
uate or publike, ciuill or ecclesiasticall, that they do not onely
remember and regard their owne dutie therein, but also that
they looke to those which be vnder their gouernement, that they
together with them selues do sanctifie and keepe holly the Lords*

Duties com-
manded.

Sabbath.

The fourth difference is, that he vseth more reasons to perswade vnto the obedience of it, then he setteth downe concerning any other of his Commandements.

All is true which you answered: and the differences which you mention are so plaine and euident, that we neede not vse many words to shew it to be so.

Let vs therefore proceede. For what causes especially hath the Lord by these notable differences distinguished this Commandement from all the rest, in the diuerse maner of the publishing of it?

He commandeth vs first of all, to remember his Sabbath to keepe it holy, partly to point vs backe to this his first and most auncient institution of it from the beginning of the vworld, euen from the very next day after that mankind vvas created: and partly to admonish vs by all good and well aduised foresight to prepare our selues, and to dispose of all our ordinarie vvorkes & businesse, in so vvise and discreet an order, as vvithout all vnecessary disturbance and hinderance vve may sanctifie and keepe holy the same.

These things thus obserued, let vs now come to the argument and matter of the Commandement, proceeding in the same order which hath bene set downe in the beginning.

And first touching the sense and meaning of this Commandement, What are the good duties which the Lord requireth in it?

The Lord doth generally command vvoo things in this holy Commandement.

Which are they?

First, that euery seventh day all his people of euery estate & condition, do rest and cease from all the ordmary labours and exercises of their bodies, and from all studies and discourses either in their owne mindes by themselves, or one vvith another by speech and communication concerning anie vvorldly (though in themselves lauvfull and honest) affaires and businesse, vvith anie respect of vvorldly gaine or earthly pleasure & delight.

Secondly, and that also more principally God commandeth that

that all and euerie one of and amongst his people, do with all bo-^{Duties com-}
 ly care and ioyfullnesse of heart, vpon euerie such day of holy Sab-^{manded,}
 baths & rest, exercise themselves both publikely in those partes
 of the day which are, and according to Gods Commandement
 ought to be appointed to the publike duties of his worship; and al-
 so privately all the rest of the day, in and about the holy things of
 God, euen such as do directly concerne his glorie and our owne
 spirituall edification and comfort in the way of eternall saluation.
 And in either of these respects, he layeth the speciall charge v-
 pon those that haue gouernement ouer others, as was answered
 before.

It is true, and we shall haue further occasion hereafter to
 consider of it more fully.

Either part of this answer is lightsome enough from the
 words of the Commandement. The first in the 10. verse, the
 second in the 8. verse.

Now let vs go forward.

Which are those bodily labours, studies and discourses, ei-
 ther in the thoughts and meditations of our owne heartes
 alone, or in talke and communication with others, which the
 Lord commaundeth all to rest and cease vpon his Sabbath
 daies?

Euerie husbandman and manuell artificer, or other occupier
 and shopkeeper must cease their vvorke, both in the field abroad,
 or in the barne, shop or warehouse at home, for that day, yea euen
 in seed-time and harvest must they cease, or though any vvorke-
 man were in Church-vvorke as we vse to speake: All fayres,
 markets and marchandizing must cease for that day. All as-
 sises and Sessions with their examinations, pleadings, and
 iudgements, all summoning and arresting both in Ciuill and
 Ecclesiasticall Courts, and all their proceedings must cease for
 that day. All Scriveners must cease their drawing and ma-
 king of their instruments and writings. All studies and a-
 ctions of humane literature and learning in Vniuersities, and
 all other schooles, whesher for reading, writing, or disputa-
 tion, must cease for that day, and giue place to the highest and
 most necessarie studie and learning: yea euen the ordinarie
 course of the studies of Diuines must be ceased, that the duties of

Gods worship may be practised of them with the rest of the people.

The Phisicion must cease his vsuall studying, prescribing, and ministring of bodily Phisicke to others, that he may seeke after the health of his owne soule.

The trauelier must cease his trauell, that he may learne the way to the kingdome of heauen.

The victualler and tauerne of Inne and euerie other victu-
alling house, must cease their ordinarie victualling, least they
furnish their owne soules.

All mustering and trayning of souldiers for voluntarie and
offensiuē vvarres must cease, that we may learne to fight the
Lords battels, against the world, the flesh and the Diuell, which
are the most capitall and deadly enemies that we haue.

Finally, euerie one must cease the ordinarie course of the bu-
sinesse and labour of his vvorldly office and calling, that he be
not either altogether withheld, or by anie meanes distracted in
his mind from the the spirituall seruice and worship of God, when
he is bodily present.

For the prooffe of these things, reade Exodus 34. 21. Neh.
13. 15. Exod. 31. 1. &c. and verses 12. 13. &c. and chapt. 35.
2. 3. &c. Nehem. ch. 10. 31. & chap. 13. 16. and Ier. 17. 21. 22.
Iohn 2. 14. and Matth. 21. 12. 13.

But it may be demaunded (for the remouing of all doubt)
whether at no hand, nor vpon anie necessitie, it may not be
lawfull to do some bodily workes vpon the Sabbath day, yea
some of these workes which haue already bene mentioned.

What answere haue you learned to giue vnto this?

All bodily labours, together vvith the thoughts, consultations,
and speeches thereof, vvhich be of present necessitie, either to
further the vvorship of God for our owne spirituall benefite, or
our selues to it for the glorie of God, or else be presently necessa-
rie for the bodily safetie, either of our neighbour, or our selues,
or of anie thing of good and necessarie vse, belonging vnto vs or
them: they are all lawfull on the Sabbath day, yea though it
be (for the time of necessitie) vvith ceassing from the publike du-
ties of Gods vvorship, so as the mind and heart be disposed as it
ought to be, in the doing of the same.

Shew further how you haue bene taught, that this ought to
be,

be, I meane how the heart and mind of man ought to be affected in such cases of present necessitie, which enforce vs to intermit the holy duties of Gods worship vpon the Lords day?

We ought to be sorie for the occasion, in respect of our hindrance from the worship of God, which aboue all things we ought to long after and to desire; but yet in respect of our neighbours necessitie, ought to be heartily glad, that we may be instruments of Gods providence for anie speciall reliefe and benefite to him.

And therewithall also we ought to haue care to make as speedie expedition as the necessitie will permit, that we may ioine vwith the Church of God in the most principall duties of his holy Sabbath.

Shew these things yet further by some instances, that we may see more clearly how we are with good testimonie of our conscience to behaue our selues in these cases?

The occasions are more particular, as thus: if our neighbour, for whose comfort our attendance or seruice is necessarie, be for the time of Gods publike vvorship verie sore or dangerously sicke, or if anie of his cattell, vvwhose life I may preserue, be in my knowledg, vvwithout my speedie helpe in speciall daunger of decay.

There are also more generall and publike occasions, as they may fall out, thus: if our neighbours house be on a fire: or if the enemy do vpon the Lords Sabbath make warre vpon our countrie: in such cases and the like, the Lord requireth mercie to our neighbour, and fidelitie and fortitude for the safetie of our Prince and countrie, according to the instant necessitie, and not sacrifice, as the holy Scriptures teach vs.

It is true: So we reade the testimonie of our Sauour Christ Matth. 12. 11. 12. And againe, Luke 6. 9. Reade also chap. 13. verses 14. 15. 16. And againe, chapter 14. 5. 6.

And touching the like libertie in publike daungers, reade 2. Kings chap. 11. And againe, 2. Chron. 23. Reade also Nehem. 13. 19. And 1. Maccab. 2. 40. 41, and chapter 9. 43. &c. we haue the practise of necessarie defence by warre.

Now, which are those holy things and busineses, wherein and about the which we stand charged by Gods commande-

ment, to spend the whole day of his Sabbath, as much as we may possibly attaine vnto, which he calleth the sanctifying of the Sabbaths?

These holy businesses and duties are, the religious frequenting of the holy assemblies of Gods people in the holy places thereunto appoynted, and in the holy times and seasons thereof, that is, on the dayes of the holy Sabbath of the Lord.

They are also the excercising of our selues both publikely with the rest of the congregation, and primatey apart by our selues, in all the holy duties and excercises of Gods holy worship, both inward and outward, mentioned before in the interpretation, both of the first, and also of the second and third Commaundement.

Furthermore, they are the trying of our oune heartes and liues, how we proceede or go backward, or stand at a stay, in the loue and obedience of the true religion of God: and accordingly in the remembrance and meditation of Gods mercie, chiefly of our redemption by our Sauour Iesus Christ, and of his iudgements, eyther vpon our selues or others, a stirring vp and quickening of our oune soules, either to thankfulness and ioy in the Lord, or to godly sorrow and repentance, with the increases thereof, in regard of our oune sinnes, and faylings, as the matter it selfe, and as the seuerall occasions shall require.

Finally, they are the speciall excercises of mutuall brotherly kindnesse and mercifull dealing, both towardes the bodies in outward reliefe, and also the soules of our brethren by spirituall succour of instruction, conference, or prayer, to the uttermost of that grace and pouer, wherevnto the Lord shall make euerie one of vs able from time to time.

You answered truely; for notwithstanding the institution of these duties of Gods worship is set downe in the former Commaundement: yet the speciall practise of them all is required in this fourth Commaundement, which assigneth and layeth foorth vnto vs the principall times and seasons specially sanctified of God to the same end.

But are these holy duties so tyed and appropriated to the Lords holy Sabbaths, and on the other side, are we so bound

to vncessant labour in the ordinarie duties of our worldly callings for the whole space of the fixe dayes of the weeke, that we be exempt and discharged from all holy dutie of Gods worship vpon those dayes?

Duties com-
manded.

Libertie of
Sabbath.

Sixe dayes
labour.

We may not understand the Commaundement so: for as it is lawfull for a man to do such bodily vvorkes and labours as be necessarie, euen on the Sabbath day, in such maner as hath bene already answered: so, yea much rather, is it lawfull, yea euen the bounden dutie of all the seruants of God, vpon euerie one of the sixe dayes in the vveeke, to spend so much time in the holy and spirituall duties of Gods vvorship, as he shall find necessarie to keepe his heart vvith God, and by prayer morning and euening to commend himselfe and all his affaires, and the vvhole Church of God, to the continuall protection and blessing of God.

Further also it is lawfull, yea the bounden dutie of euerie one, not hindred by some necessarie let, to cease his ordinarie vvorke or honest recreation or delight, to heare the sermon, if there be anie on the vveeke day; yea to spend the vvhole day, vvhen it is commaunded either for the publike fast, or for a publike thankesgiuing, and holy feast to the speciall honour of God, according to the speciall occasion, which he himselfe shall giue thereunto.

Hitherto of the good duties commaunded, whereunto also belongeth that speciall point of the gouernours dutie mentioned in the beginning of our interpretation: but because the occasion of this consideration is expressely giuen in the negatiue part of the Commaundement, whereunto we are now to proceede, let vs consider of it there.

In which words therefore is this negatiue part contayned?

In these: Neither thou shalt do anie vvorke, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayde, nor thy beast, nor the stranger that is within thy gates.

From these words, let vs consider, first what is generally forbidden in this Commaundement, and then more specially, what is the charge of all gouernours.

I demaund therefore in the first place, what are the euill things forbidden in this Commaundement?

First, all those bodily labours belonging to this life, which (not being necessarie) would by our intermedling with them, either altogether withhold, or at the least hinder vs in the spirituall sanctification of the Sabbath: yea he forbiddeth all worldlinesse of mind, yea all negligence and improuidence, in not preventing euerie such hinderance, so farre as we may by any good circumspection foresee.

Much more doth the Lord forbid all vaine games and pastimes, yea such moderate exercises of bodily recreation, or harmlesse sporting and delighting of the mind, which at some other times he will tollerate and beare withall.

Most of all doth the Lord forbid all practise of idolatrie and false worship vpon his Sabbath, together with the institution of any other holyday or Sabbath by mans deuice, and al that excesse, wantonnesse and riot, which vsually accompanieth the same.

Finally, he forbiddeth all vnfruitfulnesse in the exercises of his owne true seruice and worship: that is, when we profite not thereby in knowledge, faith, and repentance.

Now let vs come to the speciall charge, which the Lord layeth vpon those that haue gouernement ouer others, touching the sanctification of the Sabbath.

And first of all, seeing the Lord layeth this speciall charge vpon all gouernours, as well publike ouer common wealths & churches, as priuate ouer families.

Why doth he direct his speech, and the forme of his charge more expressely to fathers and maisters of the priuate family, rather then to the other?

Because howsoeuer the establishment, perfection, and glorie of holy and religious gouernement is in the hand of the publike gouernour, yet the ground and foundation of it, resteth in the well ordering of the family, vvhich also in the order of nature it selfe is before the gouernement, either of the Towne, Citie, or Countie.

This indeede is euident from the order of Gods creation, and from the course of his proceeding, in rearing vp a Church vnto himselfe from the beginning.

As the priuate family is in order of nature before the towne or citie, so particular persons haue bene conuerted and turned to God, before cities, countries, and nations. Neuerthelesse, so soone as Kingdomes were gathered to the Lord, he gaue the principall charge to the King, for the generall sanctification of the Sabbath, Reade Ieremie chapter 17. 20. Read also Isa. 49. 22. and Psalme 102. 13. &c. 18. 21.

Now let vs consider the excellent reason of this the Lords most graue and weightie charge.

And first, why doth he beginne with the maister himselfe?

First, that he may know, (whosoener he be, whether master of a greater or lesser family) that he must giue an account of his gouernement to God, of vvhome he hath receiued it, vvhoe is the great Maister and commaunder both in heauen and in earth; vvhoe also vvvill streightly inquire, not onely how ciuill and iust, but much rather how holy and religious his gouernement hath bene.

Secondly, that he may vnderstand, that the Lord requireth, that he do not onely commaund his sonnes and his household, but also that he go before them in his owne practise and example.

Thurdly, because if he were not brought to conscience of his owne dutie first, he might by the abuse of his authoritie, frustrate all the holy care vvhich might happily be begunne in his children and seruants, by vvrting them to do othervvise then the Law of God and their consciences vvould permit them.

Finally, that both seruants, and children, and strangers, vnderstanding how streight a charge the Lord giueth to gouernours herein, they might be induced the more vvillingly to yeeld to this his holy appoyntment, or othervvise that they might know, that they are no vvayes iniured, though they should against their vvills, euen by ciuill or domesticall correction, be constrained and compelled therunto.

These are the reasons indeede; and they are verie worthe in either respect to be diligently obserued both of gouernours, and also of those that are to be gouerned, euen as we would looke for anie comfort before the Lord, at the great day of

Speciall duty
of Governours.

his dreadfull iudgement. For when God will bring euerie worke vnto iudgement, with euerie secret thing, whether good or euill, Eccles. 12. 14. how can we thinke that anie shall escape, who shall neglect the gouernement of those that belong to their charge?

But here some will likely demaund, why in this charge for the religious ordering of the family, there is no mention made of the wife, as though she had no part in this gouernement.

What may be the reason hereof?

It is easily presupposed of all, that according to Gods ordinance, the husband and the wif must be one, and without all iarre mutuall helpers, specially for the furtherance and advancement of religion in their owne hearts, and among all that belong vnto them.

It is true: they ought to rule with ioynt authoritie, howsoever it is the wiues part so to rule, as it may appeare that she is willingly subiect to her husband. And chiefly her helpe is to be yeilded for the gouernement of her daughters and maid-seruants: according to the example of Queene Esther, chapter 4. 15. Reade also Prouerbes 31. 15. 27. and 1. Timothy 5. 14. and Ieremie 9. 20. Reade also how the Lord will haue the mother or dame and mistresse respected in gouernement, Leuiticus, chapter 19. 3. and Deuteronomy 21. 18. &c. and Genesis chapter 16. 5. 6. 7. 8. 9. and chapter 20. 9. 10. 11. 12. It is time that we come to consider of those that are vnder gouernement in the familie.

Why are parents so specially charged with their children for their sanctification of the Sabbath: that is to say, as touching so manie of them as be of vnderstanding?

To admonish them of that, vvherein they ought chiefly to manifest and exercise their right godly and parents-like affection toward them.

This verily doth consist chiefly in their loue and desire of the sanctification of their soules, and by that care which they haue in the vsing of the meanes which serue thereunto: that is, so farre as they be carefull to bring them to the loue and liking of the word and worship of God, and to trayne them

vp in the religious sanctification of the Lords holy Sabbaths.

Speciall dutie
of Governours.

We come to the seruants: Why are they also expressly mentioned?

To shew that maisters of families ought in a second degree to extend their parent-like affection, euen toward their seruants also, in a tender care and desire of their euerlasting saluation.

Very true: for notwithstanding they are seruants to their maisters, yet they are children (still) in respect of their owne parents; yea they are the children of God and of his kingdome, vnder his couenant of grace, mercie, and peace, which comprehendeth both parent, and child, and maister, and seruant. Neither is there anie respect of person with God. Maisters therefore ought in these respects to haue a fatherly affection toward them, as vnto children in a second degree. Reade Leuiticus 25. 42. 43. 55.

Why is the brute beast mentioned?

Not onely to the end that the cattell ordinarily used to dayly labour (such as are the oxen or the horse, to plow and to cart) might haue intermission and rest, and so haue a kind of mercie or pitie shewed them: but chiefly that no man should presume to breake the outward rest of the Sabbath, and take libertie to neglect the publike sanctification of it, vnder pretence that he (to serue his owne pleasure) taketh his pampered beast, either his Coach horse, or gelding for the saddle, to ride his iourney without any labour to himselfe; yea though he taketh his Bible and prayer booke with him to reade as he sitteth in his Coach.

It is true: and if this prouiso had not bene made, many would haue made their cunning euasions to deceiue their owne foules thereby. One would haue said, I can grind in my horse-mill without any labour. So also would the water-miller and wind-miller say, &c. But all such shifts are taken away, vnlesse in case of necessitie, as hath bene answered before. So then, that which the Lord commaundeth concerning the rest of the brute beastes, both here, and Exodus 23. 12. it doth principally serue to restraime men. Reade Deuteronomy 25. 14. with 1. Corinth. 9. 9. 10.

Now in the last place, why is the stranger mentioned?

The Equitie.

Partly, because such strangers as were of the same religion with the Iewes: that is to say, circumcised Profelites, they were equally bound by the same law of sanctifying the Sabbath, like as should be all baptised Iewes or Turkes, if anie were lining amongst Christians.

And as touching other strangers, such as come on ambassage to Princes, or according to their owne private minds to see countries, &c. they must be caused at the least to obserue the bodily rest, that the offence and daunger of so euill an example might be auoyded.

It is verie meete indeede that it should be so, in somuch as we are ouer readie to take hurt by euerie euill example of libertie and licence, whensoever it commeth in the view and sight of our eye. And therefore also saith the Lord: One law shall be to him that is borne in the Land, and to the straunger which dwelleth among you, Exodus 12. 49.

Hitherto of the interpretation what things are commaunded, and what are forbidden in this fourth Commaundement:

Now what is the equitie of it?

Much euerie way, as the due consideration of the sundrie reasons annexed to the Commandement will declare.

Shew which those reasons are.

The first is, that the Lord hath left vs the free libertie of sixe dayes, for the honest and lawfull businesse and affaires of this life, unto one weekly Sabbath set apart for his speciall seruice.

The second is, the example of the Lord in his owne ceassing upon that day from the workes of creation, which he finished and perfected in the sixe dayes going immediatly before.

The third is, the institution, blessing, and sanctifying of the Sabbath, which is as auncient, as is the example of the Lord in that his holy rest.

The fourth reason is, the ends vvhetherunto the Lord did sanctifie his Sabbath, that is to say, for the memoriall of the Lords workes of creation, to his honour and glorie, and for our owne sanctification and saluation, through the blessed vse and sanctification thereof.

Manifold

Manifold therefore is the equity of this Commandement.

Now let vs come to the particular blessings which God hath promised to the obedience of this Commandement, the which blessings no doubt are of all sorts, in so much, as in the right manner of the sanctification of the Sabbath, all obedience is after a sort infolded.

But I only desire to heare of those that are particularly mentioned in the word of God.

Shew at the least which some of them be.

The Lord doth assure his people by this his holy ordinance, that he will be their God, and that he will sanctifie them by his Spirit, if they vwill be carefull to sanctifie his Sabbath, Exod. 31. verses 13. and 17. and Ezek. chap. 20. verses 12. and 20. And Isai. 56. verse 2. Blessed is that man that keepeth the Sabbath, and polluteth it not, and keepeth his hand from doing any euill. And verses 3. 4. 5. 6. 7: Euen vnto the Eunuches and strangers vvhich will keepe my Sabbath (sayth the Lord) I vwill giue in my house, and vvithin my vvalls, a place and a name better then of the somes and daughters: I vwill giue them an euerlasting name, vvhich shall not be put out. And againe: I vwill bring them also to my holy mountaine, and make them gladin my house of prayer: their burnt offerings and sacrifices shall be accepted vpon my Altar: for my house shall be called a house of prayer for all people.

And chap. 58. verses 13. 14. If thou turne away thy foote from the Sabbath and not do thine owne vvill on my holy day, but call the Sabbath a delight to consecrate it as glorious to the Lord, and vvilt honour him, not doing thine owne wayes, nor seeking thine owne vvill, nor speaking a vaine word:

Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and I will feede thee with the heritage of Iaacob thy father: for the mouth of the Lord hath spoken it.

And Ier. 17. verses 24. 25. 26. If ye will sanctifie the Sabbath, so that ye do no worke therein,

Then shall Kings and Princes enter in at the gates of this Citie, and shall sit vpon the throne of David, and they shall ride vpon chariots, and vpon horses, they and their Princes, the men

The Blessings.

of Iuda, and the inhabitants of Ierusalem: and this City shall remaine for ever.

And they shall come from the Cities of Iudah, and from about Ierusalem, and from the land of Beniamine, and from the plaine, and from the mountaine, and from the South, which shall bring burnt offerings, and sacrifices, and meate offerings, and incense: and they shall bring sacrifice of prayse into the house of the Lord.

These are the most gracious blessings of this Commandement, &c. But because the promises are not duly regarded of vs, let vs come to the curses wherewith the Lord hath armed this Commandement against the transgressors of it. These curses are likewise of all sorts, in so much as God esteemeth the prophaning of his Sabbaths, to be the prophaning of his whole religion.

But let vs call to minde those onely which are most expressely mentioned: and first what was the curse of God in the ciuill course of his iustice among his people?

It was bodily death. He that defileth the Sabbath shall dye the death: Whosoever worketh therein, the same person shall be cut off from among his people. And againe: Whosoever doth any worke in the Sabbath day, shall dye the death, Exod. chap. 31. 14. 15. 16.

Of this part of Gods iustice, the Magistrate was his instrument.

There are other curses which God threateneth to bring vpon the breakers of his Sabbath, more immediatly from his owne hand:

Which are they?

In the 17. Chapter of Ieremie, verse 27. Thus sayth the Lord: If ye will not heare me, to sanctifie the Sabbath day, and not to beare a burthen, nor to go through the gates of Ierusalem on the Sabbath day: then will I kindle a fire in the gates thereof, and it shall deuour the pallaces of Ierusalem, and it shall not be quenched.

A grieuous iudgement of God: and that which may point vs to the cause of the often burnings that we heare off, and see among our selues, euen because the Sabbaths of the Lord

Lord are so greatly profaned, &c.

But let vs go forward.

What is the curse against those who notwithstanding they will peradventure do no bodily worke, or make their market on the Sabbath day, yet their hearts runne after their earthly profit and gaine, neither regard they to exercise mercy, but rather deale hardly against their poore brethren?

Hear this (sayth the Prophet Amos, chapter 8. verse 4. O ye that swallow up the poore, that ye may make the needy of the land to faile:

Saying, when will the new Moone be gone, that we may sell corne, and the Sabbath, that we may sell forth wheate, and make the Ephah small, and the shekell great, and falsifie the weights by deceit.

That we may buy the poore with siluer, and the needy for a paire of shoes (that is) for a matter of small price, for litle or nothing (as we say) yea, and sell the refuse of wheate.

The Lord hath sworne by the excellency of Iacob (that is to say by himselfe) surely I will neuer forget any of his workes.

Shall not the land tremble for this, and every one mourne that dwelleth therein?

This iudgement also is very grievous and fearefull, as the Prophet still prosecuteth it to the end of the Chapter, shewing that these euill fruites arise from the contempt of the word and the preaching thereof, which is as it were the life of the Sabbath. Reade also Nehem. chap. 13. 17. 18. The prophaning of the Sabbath is the ruine both of the Church and commonwealth.

Hitherto of the doctrine of this Commandement.

The vs is yet behind: haue you perfectly obeyed it?

No, but I beseech God of his infinite mercy to forgie me my manyfold and grievous transgressions against it.

God of his infinite mercie pardon and forgie vs all: for as often as we examine our selues, we shall euerie one find, that we both are and haue bene grievous transgressors of it, &c.

Now therefore seeing our onely succour against our owne sinnes, and against the curses thereof, together with all our

Christ onely
hath perfectly
obeyed.

hope of blessing resteth in our Saviour Christ alone: it shall be greatly for the comfort and confirmation of our faith, to see some prooffe and confirmation out of the word of God, that he hath perfectly obeyed this Law of God for vs.

What prooffe can you alledge for it?

The whole history of his Gospell doth manifestly and verie plentifully confirme it, under the vndoubted testimony of all the Euangelists.

Shew how that is.

It is euident, not onely that they do all (and specially Marke and Luke) diligently set downe and record in holy writ his most holy and constant labour, in the preaching of the Gospell vpon the Sabbath dayes, for the instructing of the soules of men in the right way of their saluation; and therewithall likewise how vpon the same dayes he exercised his spirituall workes of mercy, towards the bodies of all sorts of impotent and diseased men, yea, towards both bodies and soules, of such as were wholly possessed and vexed by Diuels.

But also it is euident by that more particular testimony of the Euangelist Luke, concerning his most holy care, euen from his childhood, to resort to the places of Gods vvorship in the specsall times thereof, to vvorship God, and to heare and enquire of the doctrine of his word, at the mouthes of those which were the Doctors and teachers thereof, as we reade 2. Luke from the 42. verse to the end of the Chapter.

So indeed we reade there, that when he was twelue yeares old he went vp to Ierusalem, &c.

But much more when he came to mans age, and that he was to manifest himselfe to Israel, &c. It is plentifully testified that he most carefully and perfectly sanctified the Sabbath dayes.

By him therefore are we redeemed from the curse of this Law, and iustified in the sight of God.

By him also, if we belecue in his name, and repent of our sinnes, indeuoring more and more after the true sanctifying of the Sabbath, the Lord will accept our obedience, though it be vnperfect, yea, and he will for Christs sake interesse vs in all those promises which he hath made to all such as will haue
care

care to sanctifie them as they ought to do, though they cannot fully attaine thereunto here in this life. *The perpetuity of the Sabbath.*

But what particular ground or prooffe of Scripture may we haue for this?

Euen the same which was alledged before out of the 9. chap. of Iohn, the 3. L. verse: that God will heare every man that is not a sinner, but is a worshipper of God, and indenueth to do his will.

This one place may well serue to either purpose, &c. And thus might we ende the whole doctrine and vse of this fourth Commandement, saue that the vnaduised contradiction of some doth occasion a further businesse, as though the Sabbath, that is, the sanctifying of euery seauenth day, were nothing but a meere Iewish ceremony.

But we will vse as quicke speed as may be in the rehearfall of this point.

What is the summe of that which hath bene said, and which ought to be firmly held of vs against that opinion & assertion which is against the Sabbath?

We haue learned, that the Sabbath cannot be truly sayd to haue bene at any time a meere ceremony, but that it hath alwayes bene, and so is still a morall and vnmoueable Commandement of God.

We haue learned also, that neither our Saviour Christ himselfe nor his Apostles, haue abrogated, nor ever minded to abrogate the Lords Commandement touching the Sabbath, but they haue firmly confirmed and establisht it.

What prooffe haue you that our Saviour Christ neuer minded to abrogate the Sabbath: seeing that it may seeme that he both taught and practised a greater libertie then the Law permitteth?

He himselfe speaking of the vvhole morall Law, and of the doctrine of the Prophets, who were the true and faithfull interpreters thereof, saith professedly, that he came not to destroy it, or any part of it, but wholly to fulfill it.

And therefore also it must be, that all is misconstrued, whatsoever may be imagined, either of the contrary doctrine or practise of our Saviour Christ, against the Commandement of the

*The perpetuity
of the Sabbath.*

It is true: so our Saviour Christ sayth, Matth. 5. 17. Thinke not that I am come to destroy the Law or the Prophets. I am not come to destroy them, but to fulfill them. And there is no doubt but as he came not to destroy, loosen, or disauthorise, the first, second, or third Commandement: so neither hath he destroyed, or disauthorised the fourth. But contrariwise, like as he hath established the rest of the ten Commandements, so also hath he ratified and established this. Onely he cleareth the right use and interpretation of them all against the false glosses of the Scribes and Pharisees.

But what prooffe have you that our Saviour Christ did not abrogate and take away the Sabbath, seeing (as some alledge) they both taught and practised greater libertie then the Law of the Sabbath permitteth, yea, and leaue that day altogether: What canne you say to this?

In so much as the holy Apostles did onely alter and change the day, and that also to the verie next day: that is to say, seeing they onely translated it from the seauenth day, which was the very next after the woorkes of Gods creation were ended, to the first day of the weeke, upon the which the world began, and upon the which the Sonne of God, by whom the world was at the first made and all things therein, rose againe by the mighty power of God, to declare himselfe to be the perfect redeemer of the people of God, and the onely meanes of the upholding and preserving of the whole frame of this transitory and decayed world.

And further also, seeing they both by doctrine and example, imployed that first day of the weeke in the weekeely recourse of it, to the religious assembling of Gods people, and for the holy exercises of the Christian duties of Gods worship, euen the same which haue bene rehearsed before for the duties of the Lords Sabbath.

Finally, seeing the same first day of the weeke, hath the name of the Lords day translated vnto it.

It is by all these reasons manifest, that it was not their purpose to abrogate and abolish the Sabbath of the Lord, that

is to say, the sanctifying of every seauenth day, but rather *The perpetuity of the Sabbath.* to establish it vwith this so neare a change, to the perpetuall memoriall, not onely of the first creation, but also of this latter renewing of all things by our Sauour Christ: to the more cleare and full honour of God, in the name of Iesus Christ, in these last dayes of the cleare reuelation of the Gospell.

These reasons may suffice to euerie one that is not contentious: for seeing the holy Apostles were most faithfull in all the house of God, as was Moses; how may we with any reason once call it into question, as doubting whether they had their commaundement and direction from our Sauour Christ himselfe after his resurrection, or no? And that the Apostles did onely chaunge the day, and not absolutely take away the Sabbath, reade Acts 20. 7. and 1. Corinthians 16. 1. 2. and Reuelation 1. 10. for they spent the first day of the weeke in the same holy exercises with Christian Gentiles, wherein they spent the seauenth day with the Christian Iewes, &c. But that we may draw to an ende.

How can you shew that the Sabbath is not a meere vanishing ceremony, now since the appearance of Christ and the cleare reuelation of his Gospell?

Because there should not then be ten, but onely nine Commandements of perpetuall durance in the morall Lawv of God: and also because this Commandement vvas ordayned for man before yet there vvas any use of any figuratiue ceremony concerning Christ to come.

Hitherto therefore of the first Table of the Law, concerning the seuerall branches of that which our Sauour Christ calleth the great Commandement; the summe whereof he sheweth to be the perfect loue of God.

The second Table followeth, which our Sauour Christ likewise calleth the second Commandement, & saith that it is like to the former.

Wherein haue you learned that they are like?

The second is like vnto the first in many respectes, as followeth.

How the second Table is like unto the first, and how it differeth from it.

First, in that it is given by the same heavenly Law-giver.

Secondly, in that it requireth perfect obedience in all the duties thereof.

Thirdly, in that it hath like promises of perfect reward to the perfect obedience of it.

Fourthly, in that it hath like curses, not only temporall, but eternall also, against every transgression of the unbeleever, not repenting thereof.

Fifthly, it is of like force and vertue with the first Table, to make knowne our sinne and misery, yea, not only to make knowne our failings in dutie to men, but therewithall also detecteth our hypocrisie against God, in our vnfruitfull profession of his name and religion.

Finally, it doth in like maner shew vs the necessity of our Saviour Christs perfect sufferings and obedience, for our redemption, iustification, and saluation.

This manifold similitude and likenesse of the second Table with the first is partly cleare in it selfe, and will further be more manifest in the particular handling of the Commaundements thereof. But is there no difference of them like worthy of our obseruation?

Yes very worthy.

Shew wherein this difference is.

The second Table differeth from the former.

First, in the subiect, matter, and argument of it, which is the perfect loue of our neighbour: but the argument of the first Table (as hath bene declared before) is the perfect loue of God.

Secondly, there is difference in the maner or measure of that loue wherewith one neighbour is to loue another, which is not without limitation, as is the loue of man toward God: for it is only in the Lord, and for his sake, according to that naturall, kindly and well ordered loue and affection, which every man may and also ought in the Lord and so as may be most for his glory, to beare toward his owne selfe, and not otherwise.

These things thus obserued in generall, concerning the second Table, to shew the likenesse of it compared with the first Table, astouching the author and vses of it, &c. Let vs vse the like

like diligence in seeking out the particular interpretation and vses of the seuerall Commandements of it, which through the grace of God we haue in some poore measure vsed concerning the Commandements of the first Table.

Let vs therefore come to the fift Commandement, which is the first of this second Table: which is that?

Honour thy father and thy mother, that thy dayes may be prolonged on the land, which thy Lord thy God giueth thee.

In these words we haue not only the Commandement, but also the blessing promised to the obedience of it. Touching the words of the Commandement, we haue heard also, that two things are diligently to be examined.

Which are they?

First, who are meant by these honourable titles father and mother.

Secondly, what that honour is which God commandeth vs to yeeld vnto them.

Shew therefore in the first place who are meant by these titles of father and mother.

First our naturall parents, by whom as by the instruments of God, we haue receiued our being and life.

And then also all those which in any respect are in stead of parents vnto vs, for the preservation, direction, and comfort of life.

Who are they, whom we ought to account to be to vs in stead of parents, according to this Commandement of God?

First, ciuill Magistrates in the common-wealth, such as are soueraigne Kings and Princes, with their Iudges and Iustices, and all in publike office vnder them.

Secondly, Pastors and teachers of the word in the Church of God, with all that haue gouernement and charge of soules, together with them according to the same his holy word.

Thirldly, schoole-maisters and teachers of the tongues, and other liberal Arts, as also such as haue the wardship & gouernement of fatherlesse children: and likewise maisters of manuell trades and occupations.

Fourthly, all that be any way specially beneficiall to any of vs.

Finally, the aged in yeares, and all that are our annicients in grace and godlinesse.

* Or that they may prolong, &c. For this verbe in the Hiphil forme is vsually a transitive: though otherwise in Cal.

Words interpreted.

Moreouer, it is hereto be noted, that as in the first degree of naturall parents the mother is mentioned: so in these other degrees that women when by the speciall providence of God, any haue soueraigntie of gouernement, or any inferiour place of regency, they are to be accounted mothers in the common-wealth and Church of God, as *Deborah* in that respect is called a mother in Israel, *Iudges* 5.7. Yea all matron-like and mercifull women are mothers, &c.

But why are all other degrees both of ciuill office, and naturallage, and spirituall gifts, &c. thus comprehended vnder the titles of naturall parents?

First, because they are by the law and course of nature the first and most auncient degree of honour among men.

Secondly, because the loving and tender gouernement of naturall parents, is the principall patterne and example whereunto all other gouernement is to be framed.

Thirdly, because child-like subiection is the entrance and preparation to all obedience and subiection.

Finally, that it might the more clearely appeare, how acceptable to God the subiection of euery inferiour is to his superiour, of what degree soeuer he be: and on the contrary, how grievous a sinne disobedience to any superiour is, in so much as it is of like nature with the vndutifulnesse of a child against his naturall father, or against his mother that bare him.

Hitherto, who are meant by the honourable titles of father and mother.

Now let vs come to see what that honour is which God commandeth vs to yeeld vnto them: the which, because we cannot better vnderstand then by searching out what those seuerall duties are which God in his word expresseth, as belonging to euery one, either in common or more specially, according to his seuerall degree and calling, let vs follow this course. And first what is the honour which children are commanded to yeeld vnto their naturall parents?

The Lord commanding vs to honour our naturall parents, requireth of vs these things.

First, that we do all the dayes of our lines reuerently esteeme

steeme of them and of their holy prayers and blessing, and of their wise instructions and counsels, both for the course and trade of life which we are to take, and for the company which we are to make choyse of, and especially then when we shall come to thinke of seeking a companion to live with vs in married state.

Secondly, that as a fruite of that reuerend estimation, we do not onely in outward gesture and speech behaue our selues dutifully toward them, but also that we obey them from the heart, submitting our selues to their godly gouernement and discipline, and that euery way we seeke to win them to pray for vs, and to blesse vs, and to giue all good occasion to ioy in vs, and to blesse and prayse God for vs.

Thirldy, that we shew our selues thankfull, in all readinesse to recompence their goodnesse toward vs to the uttermost of our power, wherein soeuer they shall at any time stand in neede of our helpe.

Finally, seeing we cannot recompence them, or at the most but in part, we are to pray continually vnto God, so long as they live, that it may please him on our behalfe, fully and for euer to recompence and reward them. Yea, and all these duties are to be performed from hearty loue and affection toward them.

This is the honour that children owe to their naturall parents, beside seemely buriall, if we suruiue them, and dutifull speech and memoriall of them, &c. But why are all these duties comprehended vnder this word, Honor, rather then vnder loue?

To put a difference betweene that loue we owe to our inferiours or equals, which is more familiar, and this loue wherein we stand bound to our parents and all other our superiours, which may not be seuered from feare and reuerence.

Now, what is the honour that subiects owe to their soueraine kings, and to all other their inferiour Magistrates?

The same which we are commanded to yeeld to our naturall parents, according to the particular interpretation of the Scriptures following.

My sonne (sayth king Salomon) feare the Lord and the king, & Reuerence

Obedience.

meddle not with them that are seditious, *Prou. 24. 21.*

Submit your selues (sayth the Apostle Peter) vnto all maner ordinance of man, for the Lords sake, whether it be to the king, or to the superiour, *1. Pet. 2. 13.*

Or vnto gouernours, as vnto them that are sent of him for the punishment of euill doers, and for the praise of them that do well.

For so is the will of God, that by well doing ye may put to silence the ignorance of foolish men.

As free, but not as hauing liberty for a cloake of maliciousnesse, but as the seruants of God, *1. Epist. 2. 13. 14. 15. 16.* And the Apostle Paule, *Rom. 13. 1. 2. 3. 4.* And then it followeth, verses 5. and 6. Wherefore ye must be subiect, not because of wrath onely, but also for conscience sake.

For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing.

Thankful-
nesse.

Yea, not onely must we shew our selues thankesfull for their carefull protection ouer vs, by yeelding a portion of our goods, but also in bestowing our whole substance, and in the hazarding of our liues in their warres, if need so require, according to that saying of the souldiers of king David: Thy life is more worth then ten thousand of vs, *2. Sam. 18. 3.* and chap. 21. 17. Thou shalt go no more out vwith vs to battell, least thou quench the light of Israel.

Prayer.

And concerning prayer, the Apostle Paule exhorteth, that in the Church of God, and in the holy meetings of his people, first of all supplications, prayers, intercessions, with giuing of thanks be made for all men.

For Kings and all that are in authority, that we may leade a quiet and a peaceable life, in all godlinesse and honesty, *1. Timothy 2. 1. 2.*

Here let vs obserue, that the same honour which is due to soueraigne Kings, is due also to Queenes, when they haue by Gods speciall prouidence, soueraignty of gouernement.

The inferiority of their sexe must not in this case preiudice their authority ouer their subiects, no more then it must diminish the honour which children owe to their naturall mother, whom therefore the Lord doth in his Law mention aswell as the

the father. And Leuit. 19. 3. he putteth her before the other, that it might the rather be obserued.

Duties to M.
nisters of the
word.

But leauing this point, let vs proceed: What is the honour which God hath commanded his people to giue to their pastors and teachers?

The same duties, in such maner as followeth.

He that heareth you (sayth our Saviour Christ) heareth me, and he that despiseth you despiseth me: and he that despiseth me despiseth him that sent me, Luke 10. 16. Whereupon (sayth the Apostle Paule.)

Reuerence

Let a man so thinke of vs as of the Ministers of Christ, and disposers of the secrets of God, 1. Cor. 4. 1.

In the 13. chap. of the Epistle to the Heb. verse 17. Obey them that haue the ouersight of you, and submit your selues, for they watch for your soules, as they that must giue accounts, &c.

Obedience

Touching prayers for the Ministers of the word: Pray for vs (sayth the Apostle Paule) that the word of the Lord may haue free passage and be glorified, 2. Thessal. 3. 1. And againe Ephesians 6. 18. Reade also Hebr. 13. 18. Pray for vs, for we are assured that we haue a good conscience in all things, desiring to liue honestly.

Prayer.

And for conuenient maintenance, and euery other duty of honour belonging to the Ministers of the Gospell, we reade what the will of God is.

Thankes.

nessie.

1. Tim. 5. 17. 18. The elders that rule well are worthy of double honour, specially they which labour in the word and doctrine. For the Scripture sayth, thou shalt not mouzell the mouth of the ox that treadeth out the corne, and the labourer is worthy of his wages.

This is the honour which by the commandement of God belongeth to the Pastors and teachers of the Church, wherein also schoole-maisters and teachers of the liberall Arts haue their portion, to whom not onely their scholers themselves, but also the parents of the scholers owe reuerence and thanks, with good and liberall recompence.

Now what is the honour which God requireth that seruants should yeeld to their maisters according to the flesh, as the Apostle calleth them, in regard of their bodily seruice,

which they owe them?

Let as many seruants as be vnder the yoke, count their mai-
sters worthy of all honor, that the name of God and his doctrine
be not euill spoken of:

And they which haue beleenuing maisters, let them not de-
spise them, because they are brethren, but rather do seruice be-
cause they are faithfull, and beloued, and partakers of the bene-
fit: These things (sayth the Apostle to Timothy) teach and ex-
hort. 1. Tim. chap. 6. 1. 2.

Obedience.

Seruants be ye obedient to them that are your maisters accor-
ding to the flesh, with feare and trembling in singlenesse of your
hartes, as vnto Christ.

Not with seruice to the eye as men pleasers, but as the ser-
uants of Christ, doing the will of God from the heart.

With good-will seruing the Lord and not men, Ephes. 6. 5.
6. 7.

And the same againe, Coloss. chap. 3. 22. 23.

Moreouer in the second chapter to Titus, verses 9. 10.

Let seruants be subiect to their maisters, and please them in
all things, not answering againe.

Neither pickers, but that they shew all good faithfulness,
that they may adorne the doctrine of God our Saniour in all
things.

Prayer.

For prayer we haue the example of Abrahams seruants, Gen.
24. 12. 13. 14. and verse 48.

Thankful-
nesse.

For thankfulness Ioseph is a notable example for all ser-
uants to follow, Gen. 39. verses 8. 9. 10. And Iacob for diligence
and faithfulness, yea, though he serued an unkind kinsman, Gen.
29. 15. &c.

Let vs peruse these places of holy Scripture, and first Gen.
24. 12. &c.

The like honour in all good reason and proportion, and
from the equity of this Comandement (as it followeth to be
considered) is due from the souldier to his Captaine, for he is
his maister and martiall Magistrate: from the patient to his
good Phisition or Surgion; who are as nourcing fathers to his
bodily health, as it is well expressed Ecclesiasticus 38. 1. &c.
Honour the Phisitian with the honour that is due vnto him,
because

because of necessity : for the Lord hath created him , that is to say, he hath appointed this calling, and giuen this gift and skill to him, &c. The like honour is due from the client to his faithfull Counsellour and pleader at Law, seeing he is a father in the defence of his outward estate and iust title and right : and frō the beneficiarie to his liberall benefactor, whether to man as to *Gaius*, or to woman as to *Dorcas*, &c. And note also, that in obedience to this Commaundement, the wife is to reuerence her husband, Eph. 5. 22. &c. 33. and Coloss. 3. 18. Maid-seruants are likewise to submit themselues to their dames and mistresses, Gen. 16. 9.

*Duties to elders
in yeares.*

To conclude this point : What is that honour which God commandeth the younger in yeares to giue to their auncients and elders ?

Thou shalt rise vp before the horehead, and honour the person of the old man (sayth the Lord) and dread thy God. I am the Lord, Leuit. 19. 32 : A fruite also of the which honour is the silence of the younger, in reuerend regard of the experience and vvisedome of their elders, Iob. 12. 12. And as vve reade againe, Iob. 32. 4. Elihu waited till Iob and the rest had spoken, because they vvere more auncient in yeares then he. And verse 6. he sayth, I am young in yeares, and ye are auncient : therefore I doubted and was afraide to shew you my opinion. Reade also Psalme 107. 32.

*Reuerence, a
fruite and de-
claration
whereof is this
rising vp.*

Ye younger (sayth the Apostle Peter) submit your selues vnto the elders, and submit your selues euery man one to another : decke your selues inwardly vwith lowlinesse of minde : for God resisteth the proud, & giueth grace to the humble, 1. Epistle, chapter 5. 5.

Obedience.

Yea, the Minister of the word, though he himselfe be an Elder in respect of his office ; yet must he not checke his elder in yeares, but exhort him as a father, and the yonger men as brethren : the elder women as mothers, the younger as sisters, with all purenesse, 1. Tim. 5. 1. 2.

And further, in respect of the maintenance of such elder vwomen as be in outward vuant, such especially as haue liued as becommeth good and Christian matrons : it followeth in the third verse of the same Chapter: Honour vvidomes which

*A fruite of
thankful-
nesse.*

Duties to an-
cients in grace.
Superiours are
to honour their
inferiours.

Prayer.

are widowes indeed.

Finally touching prayer for our elders, reade Lamentation of Ieremy the whole: where the Prophet pitifully bewailing the overthrow of all estates, noble & of low degree, parent and child, young and old: in the ende he prayeth for all estates: Turne thou vs vnto thee, o Lord, and we shall be turned: renew our dayes as of old, chapter 5. 21.

Thus then we see in the whole discourse how all degrees of superiours are (according to the commandement of God) to be honoured of their inferiours, whether they be such as be so in respect of the order which God hath set in nature, or in pollicy. To the which also we cannot but adde that order which he hath set in auncientie of spirituall gifts and graces, according as we see the Apostle Paule to giue it the note of honour. Reade Romans 16. 1. 2. 3. 4. 5. 6. 7. &c. and 1. Cor. 16. 15. 16.

Now brethren I beseech yee be obedient to such.

And Paule himselfe prayeth for such, 2. Timothie. 1. 16. 17. 18.

Behold therefore the manifold bond whereby we stand bound to giue honour vnto other, in humbling of our selues, &c.

But not onely are inferiours to honour their superiours: but superiours also must know, that God requireth of them, that they do yeeld a certaine honour to their inferiours, and deale honourably and well with them, according to the duties of their seuerall places and degrees.

For there is no doubt, but the Lord requireth them at their hands, as hath bene partly declared in the interpretation of the fourth Commaundement: wherefore it is to good purpose, that in this place we do lay them forth in a more full discourse, as followeth.

To speake generally, they are these:

First, faithfulness in gouerning, according to true iustice and iudgement, in the feare of God, who is the iudge of all superiours and gouernours.

Secondly, loue toward the people of God, with a parent-like affection.

Thirdly,

Thirdly, liberall incouraging and rewarding of such as deale faithfully in anie speciall dutie or seruice.

Duties of Superiours to their inferiours.

Fourthly, grauitie and constancie both in word and deed, as may best beseeme the credit of that place and office which euerie one beareth.

Fiftly, modest and humble behauiour both in word and gesture: yet so againe, as may best beseeme the honour of the person which any sustaineth, and as may likewise stand with that holy courage and seueritie which his office requireth.

Sixtly, a mercifull tollerating or bearing with infirmities, by moderating the strict rigour of ciuill lawes and penalties vpon reasonable considerations, so farre as may stand with a currant and inoffensiuē course of iustice. These are the duties in generall.

More particularly:

1. Nourish and bring them vp.
2. Provide all things meete and conuenient for them, 2. Cor. 12. 14. Ruth 31.
3. Defend them against iniuries.
4. Instruct them in the waies and commandements of God. And this is their chiefe dutie as hath bene noted in the fourth Commandement.
5. Pray heartily and continually to God for them; and the rather because in this respect, God hath after a sort put the blessing of the childs long life into the hands of the naturall parents: as the words of the Commandement (That they may prolong &c.) do giue to vnderstand.
6. Gouverne and rule them by a godly and Christian course of household nourture and discipline: according to that Hebr. chap. 12. 7. What sonne is there whome the father doth not chasten? The precept hereof is often in the holy Prouerbes.

The duties of naturall Parents toward their children are, that they

Duties of Superiors to inferiours.

The duties of kings and soueraigne Princes are :

1. That they commaund their subiects to obserue the whole Law of God, and to worship him in that maner onely which he hath prescribed.
2. That they punish the transgressours of either table, according to the qualitie and degree of the trespasse: and contrariwise, that they defend and incourage all that are dutifull and obedient.
3. That they fit all their ciuill lawes and penalties thereunto.
4. That they place good magistrates vnder them, and take order that the people may haue good and faithfull Ministers of the word of God, spiritually to teach and gouerne them: and that they displace the contrarie: as King Salomon depofed Abiathar, 1. Kings 2.26. Reade also 2. Chron. chap. 17.7.&c. and chap. 19.5.6.7.8 &c.
5. That they pray vnto God for their Subiects, after the example of king Dauid, 2. Sam. 24. 17. and of king Hezekiah, 2. Chron. 30. 18. 19. 20. and Iſa. chap. 37. 14. 15. &c. and chap. 38. and of king Iehoshapat, 2. Chron. 20. 5. &c.

What the duties of Ministers of the word are: reade Deut. 33. 10. Ezek. 33. 7. &c. and chap. 34. 4. Iohn 21. 15. 16. 17. Act. 20. 28. and 1. Thessalonians. chapter. 2. and 1. Timothy. 3. and Titus 1.

The duties of Maisters of liberall Arts and sciences, and also of handie labours are:

1. That they do wisely, faithfully, and diligently teach and instruct those that are committed to them, according as their capacitie will beare.
2. That they order and gouern them by such a course of discipline and nourture, as may best further their learning; and that they incourage them to learne and labour, with as much facilitie and ease, and with as great delight as may be.
3. Moreouer, that maisters of occupations do prouide meet foode, clothing, and lodging for their apprentices, and that they pay their hired seruants their due wages, &c.

The duties of the husband toward his wife, are, 1. To keepe the mariage couenant faithfully. 2. To loue cherish and defend

send her. 3. Patience to beare with her infirmities. 4. Wisely to gouerne and further her in the way of saluation.

Duties of Superiours to inferiours.

The duties of the wife toward her husband are, to loue, reuerence, and obey him, and in the care of gouerning and prospering the family, to be an helper to him.

The duties of the Captaine in warre, are, to tender the life of his souldiers, so as he do not hazard them in needlesse or desperate attempts: that he yeeld them their iust and ordinarie pay: that he be of good courage & comfort to them in time of necessarie daunger: finally, that he make them partakers in the spoile of the victorie, Genesis 14.24.1.Sam.30.22,23.&c.

The duties of the Lawier are; that he do willingly accept & further good and honest sutes, specially the sutes and causes of the poore, the widow, the fatherlesse and the stranger: that he earnestly dissuade euill and litigious sutes or quarrels, and that as much as lyeth in him he further friendly composition and agreement: that he deale faithfully on the behalfe of his client, without delatorie excuses: and that he content himselfe with a reasonable fee.

The duties of the Phisition or Surgion are: that first he seek out the disease of his patient: that then he minister the most fit medicines: that he pray for a prosperous cure: that he accept of a competent reward.

The duties of such as exceede other in number of yeares, or in measure of gifts and graces, are: that they helpe the rest with their godly aduice and counsell: and that they go before them, as good patternes in all wise and holy conuersation. Reade Titus chapter 2. 1.2.3. and Psalme 107. 32.

These are the duties of superiours toward their inferiours.

But what if they do not their duties as they ought, but deale dishonourably, &c. are inferiours then discharged of dutie, so that we stand not thenceforth bound to honour our parents & Princes, &c. according to their severall places and degrees of honour, which God hath bestowed vpon them?

Albeit (if they be very wicked, specially against the true religion of God) we cannot euery way and so fully honour them, as if they did performe the duties of their places to the honour and glorie of God: neither indeede are they worthe of it: yet for the

How honour
and worship due
to men, differ
eth from that
which is due to
God.

Lords sake, and in dutifull regard of his commaundements and ordinances (in so much as all the powers that be, are ordained of God) we stand bound so farre to honour them, as we do not dishonour him: to obey and bow to them, so far as we do not disobey and lift up our selues against him. Yea euen in all things are we to submit our selues to them, so as in nothing we rebell against him: we must be thankesfull to them, so farre as we shew not our selues vnthankesfull to him. And aboue all things, we must remember to pray earnestly to God for the most wicked of them, that it might please him of his infinit mercie to turn their harts, and to giue them grace to do their duties faithfully, that so they may haue more worthie honour, both before God and men.

But as touching all humane infirmities of those that be otherwise both good and godly, it is the dutie of enerie one patiently to beare with them, yea as much as we may, to couer and hide them, that they breake not forth to their dishonour, eyther among our selues, or in the sight or hearing of anie other.

It is true, as we are instructed from the example of Sem and Iapheth, Gen. 9. 23.

And further touching wicked Kings and Princes, that it is our duties to pray for them, we learne from the Apostles, who so charged Christians to do, while yet they were enemies to the Gospel.

Neuerthelesse, if they commaund vs any thing contrarie to the word of God, we must obey God rather then man. For in that respect, we haue no father, king, or maister, &c. but God alone, &c.

Here might we come to the negatiue part of this Commaundement, but for the remouing of a certaine scruple. I pray therefore, let vs stay our course awhile, seeing it giueth occasion of a very good and necessarie instruction.

In so much as all honour belongeth vnto God, and we are commaunded to worship him alone, Matth. 4. 10. 1. Tim. 6. 15. 16. &c. yea in this respect Peter reproveth Cornelius for bowing downe very low, to declare his honourable and reuerend estimation of him, Acts 10. 26.

And Reuel. chap. 19. 10. and againe chap. 22. 8. 9. euen the Angell of Christ reproveth Iohn twise, for bowing downe low

low to giue honour vnto him, and biddeth him worship God:
And Iob 32. 21. 22. I may not giue titles to man, &c.

*How honour
and worship
due to God,
differeth from
honor and wor-
ship due to mē.*

How therefore may we account anie men honourable and worshipfull, & accordingly yeeld them the outward gestures and titles of honour and worship; and yet not defraud God of that which is proper and due vnto him?

To the clearing of this point, we must necessarily put a great difference betwixt diuine honour and worship, which is onely proper to God: and ciuill honour and worship, which God himselfe permitteth, yea commaundeth to be yeelded of man vnto man.

Shew what that difference is.

We honour and worship God immediatly for his owne sake, that is to say, we bow the knees both of our bodies and also of our soules before him, and we are most humble and hearty suitors vnto him, in all things according to his will, with sure trust and confidence in his mercie, and with an acknowledgement, euen from the bottome of our hearts, that he onely is of most high and excellent maiestie, aboue all superioritie and degree either of earthly Prince or heauenly Angell, and so consequently, we acknowledge him worthy more reuerend honour and worship, then can possibly be yeelded to him of our selues, or of anie of all his creatures.

But all the honour and worship which vve giue vnto men, vve yeeld it onely in and for the Lord; that is to say, although vve bow not onely the knees of our bodies, but also the affections of our mindes and spirits before them as in the sight of God: and though as our necessities & duties require, we do sometimes make our humble suites & supplications to them: neuertheles we knowing, that as our honor & worship toward God is alwaies too short and sayling, so this vnto men may be excessiue & too much: therefore vve alwaies retayne and hold this perswasion in our hearts, that euen our highest superiours here vpon earth, are but the instruments of Gods goodnesse toward vs from heauen, though indeed they be his very honourable instruments, & that all their power is limited according to the good pleasure of his diuine will. Neither do vve yeeld vnto them, or aske of them, or feare and expect from them any thing, which God hath reserued as proper and entire vnto himselfe.

This is a true difference indeed: and if you shall expresse this last point by some particulars, you shall make the whole matter much more plaine.

Rehearse therefore some of those things which God hath reserved wholly to himselfe, and are onely to be sought and expected from him.

We do not seeke to anie earthly Superiour or Power, whether parent or Prince or anie other, for the gifts and graces of Gods Spirit, nor for the inheritance of his heavenly kingdome: no neither do we seeke to them for health and preservation in time of plague and sicknesse, nor for fruitfull seasons and plentie in the time of dearth and famine, &c. but to God onely, as the author and giver of them.

If they wrong vs, God is righteous and will do vs iustice; though they shold kill our bodies, yet God will save our soules.

Hitherto of the affirmatiue part of this fift Com. of almighty God, the God of all diuine honour, worship and glorie.

Now on the contrarie, what are the euils and transgressions which the Lord forbiddeth in it? &c.

The Lord hauing in this Commandement established a distinction of degrees of honour, both in nature, and also for godly pollicie and communion of life: and hauing likewise commaunded all inferiours to yeeld to euerie one of their superiours their due honour: and that all superiours also should so line and gouerne, as they may be worthie honour, it is hereupon plainly to be gathered that the Lord forbiddeth on the one hand all anarchie or want of gouernement, and disordered confusion, together with all tyrannous, ouerstatelie, proud, and rigorous Lordlinesse and dominion, yea euerie unkind and vnparent-like abuse thereof.

And on the other hand, he forbiddeth all stubborne contempt and disobedience, with all enuious and ambitious conspiracie and rebellion: yea all fayling in the faithfull performance of any good seruice and dutie, either in vvill, vvord, or deede, in euerie one not answering to that place of inferioritie and subiection wherein the Lord hath set him.

This is indeed the summe of the negatiue part of this Commandement in few words: but the more particular opening of it, would require a larger discourse to shew the particular transgressions

transgressions both of inferiours and superiours in the rehearsal of the contraries to all the good duties: as for example in the inferiours, the contraries to true reuerence, &c. in superiours, the contraries to iust and equall gouernement, &c. Neuerthelesse, let vs as briefly as may be run through these contraries, whereby we may as in a short view see, how infinite wayes this one Commaundement may be transgressed and broken. And let vs beginne with the transgressions of inferiors, which are these that follow.

- | | |
|---|---|
| First, the contraries to true reuerence, both in defect & in excesse. | Not to esteeme of them according to the worthinesse of the place wherunto God hath aduanced them. |
| | To despise them, because of some infirmities which they labour of. |
| | To yeeld more honour & worship to the, then were meete to be yeelded to mortall men. |
| | To feare them excessiue. |
| | To sooth & flatter them in their faults & ouersights: yea not to signifie in reuerend manner our dislike and sorrow, if they fall into anie foule and enormous sinne. |
| Secondly, the contraries to true obedience. | Fayling of them in anie iust and lawfull seruice and dutie. |
| | Obedience in good duties onely to the teeth outward as we say, or with seruice onely to the eye, as the Scripture speaketh, Ephe. 6. 6. |
| | Obedience to iniust and wicked lawes & commandements, as Doeg obeyed Saul in killing the Lords Priests, &c. |
| Thirdly, the contraries to true thankfulness. | Conspiracie and rebellion against them. |
| | Ingratitude of heart. |
| | Neglect of ayding them when they stand in neede of our helpe. |
| | Iniurious or fraudulent dealing, in keeping back or concealing anie part of maintenance due to them. |
| | Gratifying of them by flatterie, or with wronging others, as Ziba did king Dauid in the cause of his maister Mephibosheth. |

Sinnes forbid-
den.

Fiftly, the
contraries
of well mo-
derated and
dutiful loue.

Excessiue loue, and therein more care to please
them then to please God, and to further their
ciuill commandements & lawes, then the ho-
ly lawes and commandements of the only wise
and iust God.

Hatred of them for doing their office roundly
and without respect of person: as namely, if
they shold punish our selues for our defaults,
or anie that be neare and deare vnto vs, &c.

Hitherto of the transgressions of inferiours against those du-
ties, which this fift Commandement chargeth them to yeeld
to their superiours.

The transgressions of superiours, in violating those duties
which this same fift Commandement requireth of them to-
ward their inferiours do now follow. And first more general-
ly, and this also diuerse wayes, as we shall see in the contraries
of the seuerall duties commanded to them. Such as are:

First, the
contraries
to iust and
equall go-
uernement.

Carelesse neglect of iust & equall gouernment.
Error in discerning what is equall and right,
through rashnesse, and for want of due aduise-
ment.

Acceptation of persons for fauour, or for bribes,
against the knowne equity of the cause.

Secondly,
the contra-
ries to right
louing and
parent-like
affection.

Want of affection, as Gallio Act. 17. cared not to
see Sosthenes outrageously beaten before his
iudgement seate.

Foolish pitie.

Vaine popularitie.

Heauie and tyrannicall exactions.

Thirdly, the con-
traries to iust in-
coraging of those
that are dutifully
affected.

Neglect of rewarding such seruices as haue
bin performed with speciall dilligence and
faithfulnesse, in causes of great weight and
moment.

Rewarding of the vnworthie.

Fourthly

Fourthly, he contraries to { Lightnes in and constancie.
staydnesse and grauitie. } Pride and ambition.

Fiftly, the contraries to modestie. { Vaine glorie.
Arrogancie.
Counterfeit modestie.

Finally, the contraries to clemency, { Ouer-loose remisnesse.
or gracious and mercifull dealing. } Rigorous seueritie.

These are the generall transgressions against the duties which God requireth of Superiours to their inferiours. The more particular do now henceforth follow.

First,
in na-
turall
parēts.

The contraries of meete nourishing vp and prouiding for their children. Such as are, neglect of prouiding euen bare necessities: or on the contrarie, riotous education, and aspiring after too great things for them.

The contraries of due defence against iniuries. Incouraging or hartening of anie to shrewd and curst dealing, either against straungers or among themselves. No inuring of them to patience & meekenes.

Rash & vnaduised defence or reuenging their wrōgs.

The contraries to teaching and instructing of them.

Such as are, neglect of teaching & instructing them, either by their owne industrie, or by some other, in the knowledge of such things as are meete for their yeares, &c. The teaching of them euill things, or putting of them to euill teachers. The bringing of them vp idly. The giuing of them ill example in any thing.

The contraries of praying to God for them: such as haue no regard at all, or very litle and seldome regard to intreat God for his blessing vpon them. Imprecatiōs or cursed wishes against them in their fury.

The contraries of wise and discreet gouernement: that is, either no rebuke or correction at all for their faults, which is noted to be the fault of king Dauid concerning Adoniah. 1. King. 1. Or ouer sharp and bitter, and haining rebukes & reproches, or reuilings, to the discouraging of their mindes, contrarie to the rule of the Apottle, Eph. 6. Finally, no mitigation of seueritie, though reasonable causes do offer themselves to induce thereunto,

In the King or
Souveraigne
Prince.

No requiring or vrging of his Subiects, or very remisse and negligent vrging of them to the obedience of both the tables of the morall law of God.

No care, or slender care in framing and fitting his ciuill lawes and penalties thereunto.

Neglect to make due choise of worthie vnder-magistrates and officers, or to oversee and inquire, whether they do their duties faithfully.

No defence, or too slight and houerly defending & encouraging of the dutifull subiect.

Neglect of due seueritie against the wicked, or rather preferring and advancing them, according to that Eccl. 10. 5. 6. 7. Pr. 26. 1. 8.

Finally, tyrannie in sisting their Subiects, by causselesse inquisitions, and officious othes, in punishing or grieuing the innocent, in punishing offenders aboue measure.

More care of the fleece, then of feeding the flocke. Corrupt doctrine in anie point.

In the Minister
of the word.

Euill example in any action of life: yea all failing in encouraging to godlines, & in staying the course of sinne, by the admonitions and rebukes of the word, &c.

In the School-
maister & teacher of more
liberal learning

Neglect of teaching his scholars good things, and of vsing the most easie and commodious way thereunto. Teaching them euill things. Euill example. Too great familiaritie and lenitie. Sower austeritie. Vnreasonable correction by the rod, much rather by the fist, &c.

In the Maister
of other trades
& occupatiōs.

Neglect to oversee the waies of his seruants, that they be preserved from idlenesse and leud practises, &c. Commanding them vniust seruices. Defrauding the either of foode or clothing, or wages due to the. Churlishnes after the example of Nabal, 1. Sam 25. 17. Furious outrage either in word or deede.

In the husband
toward his
wife.

No honorable regard, to tender her as the weaker vessel, though she ought to be esteemed as a iewel of singular price.
Neglect of defending her against iniuries.
No patience, or very litle bearing with her infirmities. Rough and churlish dealing. Vnfaithfulness in the marriage couenant.
Excessiue or wanton loue.

In the wife toward her husband: No subiection. No feare or reuerence: Malipartnesse. Neglect of yeelding her helpe to the well ordering and furthering the wealth of the family. Ill housewiferie. Vnfaithfulness touching her part in the marriage couenant, which is the greatest dishonor she can do her husband.

In the Captaine, Neglect of the life of his souldiers. Vrging of them to desperate attempts. Defrauding them of their ordinarie pay. Withholding from them their part in the spoile of the victorie. Faintnesse in time of necessarie danger.

In the Lawyer, Neglect of accepting and furthering the good and honest sutes of the poore widow, &c. for want of a rich reward. Incouraging of the contentious and wilfull in their vniust sutes, because they feede them with fat fees, wherein as all labour is dishonest, so euerie recompence thereof is no better then the hire of iniquitie, the bread that is eaten with that gaine is the bread of deceit, and the wine which is drunke is the wine of violence, &c. Prou. chap. 4. 17.

In the Phisition or Surgion, Neglect to search out the disease of their patients. Ministring of hurtfull and vnfit medicines, specially if it should be done purposedly, that they might hold their patients long vnder hand for the increase of their gaine, or in anie other sinister respect. For herein they should not do the part of a kind father, but of a stepfather, yea of an vnnatural tormenter and murtherer. Finally, exacting of an vnreasonable reward, although they do their cure well and speedily, if they regard not the inabilityie of their Patients when they are poore.

In those that exceede other in number of yeares, or measure of gistes, Neglect to helpe their youngers and

The Equitie.

inferiours with their graue aduise and counsell. Counselling them to their hurt. Giuing them euill example, &c. Neglect of prayer for inferiours, is a sinne generally in all sorts of superiours.

Now, what is the equitie of this commaundement. And first, why inferiours should honour their superiours?

The generall equitie of it, is:

First, because as the distinction and difference of degree it self, so also all the degrees of the same distinction according as they haue bene mentioned before, they are the honourable ordinance and appointment of God.

Secondly, because (as a testimonie thereof) they are honoured with sundrie of Gods owne titles and names.

Thirdly, because God hath set them ouer vs, to provide for vs, to guide and direct, to rule and to gouerne vs, as in his owne steade.

Fourthly, because of the many and great benefites which we receiue from the hand of God vnder their godly care & gouernment ouer vs, while we be obedient and dutifull vnto them.

Finally, because of the great and manifold euils which do follow vpon contempt and disobedience against them.

The benefites of obedience to good gouernement we shall see in the blessings.

The euils of disobedience we shall likewise see in the curses following.

In the meane while: what is the more particular equitie of this Commaundement; why inferiours should honour their superiours?

1 Because by our naturall parents we receiue our naturall life, and all the priuate benefites and comforts thereof, as from the honourable instruments of God vnder their tender education & bringing vp.

2 Because by our Princes and rulers in the commonwealth, we enioy all the publike benefites and comfortes of life, not onely those that belong to ciuill societie in common peace and honestie, against the enemies and disturbers thereof; but also those that appertaine to the holy communion of Saints in true godlinesse and religion,

religion, under their vigilant protection and defence, through the singular mercie of God. The Equitie.

3 Because by the holy ministerie of the faithfull Ministers of Gods vvord, we receiue our regeneration to newnesse of life, and are nourished up by the immortall foode of Gods vvord to euerlasting life and glorie, under their spirituall vvatch in the Church of God, for the vvelfare and happinesse of our soules, vvhich is more then naturall life and all the benefites and comforts thereof.

4 Because Tutors, Schoole-maisters, and Maisters of other sciences, trades, and occupations, are in steade of parents, to teach and to bring up their schollers and seruants to such an honest and profitable course of life as our Parents could not.

5 Because our elders in yeares, specially such of them as are auncient in grace and godlinesse, they are honoured by God himselfe, as it vvere vvith a Crowne of glorie in that respect: and so are made examples of Gods constant goodnesse and mercie in the prolonging of their lines before our eyes. As also because they (so manie as be such as they ought to be) are patternes of godlinesse and grauitie vnto vs, and are readie also to helpe vs vvith good counsell and instruction in our young yeares, according to that vvisedome and experience vvhich God hath given to them to gather in a long space and tract of time.

6 Finally, because the onely path-vvay for inferiours in their time to come to honour (vvhen it shall please God to make them parents, or to set them in anie other degree of superiority) is by giuing honour to their ovvne parents, and to all other, vnto vvhome God commaundeth honour to be giuen.

These verily are very forcible reasons to all reasonable men to perswade the equitie of this Commaundement; why all inferiours should honour their superiours.

Shew likewise, as shortly as you can, why superiours should deale honorably with their inferiours?

1 Children are a gracious gift and blessed inheritance from the Lord: they are also the defence and gard of their parents in time of their needs, Psalms 127. 3. 4. 5. and Proverbs 17. 6.

The Equitie.

Childrens children are the crowns of the elders, as fathers be the glorie of the children, that is to say, when they are well brought up and prone good and dutifull children. According to the other Prouerbe, chapter 27. 11. My sonne be wise, & reioyce my hart, that I may answer him that reproveth me. But on the contrarie, a child ill brought up and set at libertie, and so growing licentious, maketh his mother ashamed.

2. As touching subiects, we reade in the same booke of the Prouerbes, chapter 14. 28. In the multitude of the people is the honour of the King, and for the want of people (which cometh by oppression and tyrannie) is the destruction of the Prince. Moreover, the King is maintained by the tillage of the field, Ecclesiasticus chapter 5. 8.

3. Ministers of the word are maintained by the assemblies and congregations to whome they minister, the which their assemblies and congregations are the precious inheritance of the Lord, bought with the most precious blood of our glorious Lord Iesus Christ: who also according as they are brought nearer to the Lord by the wise and faithfull ministerie of his word, so are they the more comfortable hope and ioy, yea even the crowne of the reioycing of their Ministers before the Lord, 1. Thessalonians 2. 19. 20.

4. Tutors and schoolemaisters haue likewise a worthy charge of great trust, in that the well ordering of the mndes and manners of youth is committed vnto them, to the end they should make them fit, to be in due time employed for the best uses and seruices that may be in the common wealsh or Church of God. Neither may the thankfull recompence of the parents, or of such as be benefactors to their schollers or pupils, be without sinne neglected of them.

3. Maisters of other trades and occupations haue the like charge: and beside that, they enioy the profit of all the skill which they teach, and of the strength and labour of their seruants, so long as they are under their gouernement. The like is to be considered of all the rest.

The great and manifold equitie of this commaundement, will yet further appeare from the blessing promised to the obedience of it: to the which point we are now come.

Which

Which are the words wherein it is expressed?

In these; That thy dayes may be prolonged on the land which the Lord thy God giveth thee.

We haue a notable example of Gods blessing vpon the posteritie of Ionadab, Ieremie 35. 18. 19.

But inso much as sometime it falleth out, that dutifull children, and the same also dutifull subiects, are taken away before they come to any great length of dayes, how is the promise of this blessing performed vnto them?

First, God verifiseth his promise toward euerie true dutifull child or subiect, &c. in that he prologeth their life here on earth, untill he hath prepared and made them fit to be translated out of this sinfull world, into his beauenly and most blessed kingdom.

Secondly, that which he denieth to some vpon speciall causes secretly knowne to himselfe, and when long life could not by reason of some common calamitie and miserie be a blessing, he performeth it to them in granting it to their posteritie & children.

Thirdly, some that seeme dutifull children or subiects &c. before men, they are not so in truth in the sight of God, but do that which they do, in seruile flatterie, or looking to an earthly recompence and reward.

Fourthly, some againe that haue in some measure a dutifull regard of their parents and other gouernours, do yet by some other grievous sinne either open or secret, prouoke the Lord to cut them off as it were before the time.

Finally, seeing the obedience of the most dutifull child or subiect, and euerie other inferiour is vnperfect, no maruell though God to make the perfection of his iustice knowne; do (as seemeth good vnto him) shorten the temporall blessing.

Let vs well obserue in this place, that the same blessing thus promised to the dutifull child, belongeth also to the dutifull subiect, to the obedient scholler, to the faithfull seruant, &c. For all these are one. And he that is truly dutifull in one estate will be dutifull in another.

Neuerthelesse, let vs for the more full light of instruction, consider the particular blessings, from particular testimonies of holy Scripture.

The Blessings.

What prooffe haue you for the blessing of God vpon the dutifull subiect?

We haue a most cleare example of it in Dauid. King Saul pursued him vwith all the subtiltie and force that he might, to take away his life: but his faithfull allegiance to God and his Prince vvas as an armour of prooffe, so to shield and defend him, that Saul vwith all his spies or armies could neuer preuaile against him.

What is the blessing of those which do honour the faithfull Ministers of Gods word?

Verily, verily (saith our Sauour Christ) if I send anie, he that receiueth him receiueth me, and he that receiueth me, receiueth him that sent me, Iohn chapter. 13. 20.

And Matth. 10. 41. He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward.

Here note the earnestnesse of our Sauour Christ in this point, expressed in the former of these scriptures by that doubled asseueration, Verily, verily, I say vnto you.

What is the blessing of the wife that is louing and reuerend toward her husband, and wise and carefull in the education of her children?

Her children shall rise vp and call her blessed, and God requieth that her husband should giue her all worthie prayse and incouragement, Prou. 31. verse 28. 29. 31. Yea this is the way whereby God will guide her vnto his glorious kingdome.

For as the Apostle Paul teacheth: By bearing of children she shall be saved, if she continue in faith and loue, with holinesse and modestie, 1. Timothie 2. 15.

What is the blessing of those that honour their maisters who are their priuate gouernours and instructors?

As he that keepeth the fig tree shall eat the fruite thereof: so he that waiteth vpon his maister shal come to honour, Prouerbs 27. 18.

And the Apostle Paul, incouraging seruants to do their faithfull and willing seruice: Know ye (sayth he) that vwhatsoeuer good thing any man doth, the same shall he receiue of the Lord, whether he be bond or free, Ephes. 6. 8.

And

And againe, Coloss. 3. 24. Knowing that of the Lord ye shall The Blessings receive the reward of the inheritance, for yee serue the Lord Christ.

Now, what is the blessing of those that do honour their elders in yeares, and are also ready in giuing honour to go one before another: yea so, that they refuse not to yeeld a certaine reuerence, and to haue in good estimation their equals, yea, euen the poorest and most inferiour and base among them?

Of all such the Apostle Peter sayth in the place before alledged: God giveth grace to the humble, 1. Epistle, chap. 5. verse 5. And Luke 14. 11. He that humbleth himselfe shall be exalted.

Hitherto of the blessing of all sorts of inferiours, which yeeld due honour to euery degree of their superiours.

It followeth that we inquire into the blessing of God vpon superiours, whosoever shall deale honourably according to the office of their seuerall places and callings toward their inferiours.

And first, what is the blessing vpon naturall parents, which bring vp and gouerne ther children as they ought to do?

The father of the righteous shall greatly reioyce, and he that begetteth a wise sonne shall haue ioy of him. Thy father and thy mother shall be glad, and she that bare thee shall reioyce, Prou. chap. 23. verse 24. 25.

This presupposeth good education, as a meanes of this wisdom and righteousness of the child, according to that which followeth in the same booke of the holy Prouerbs, chapter 29. 15. 16. 17.

The rod and correction giue wisdom, but a child set at liberty maketh the mother ashamed, &c. Correct thy sonne and he will giue thee rest, yea, he will giue pleasure to thy soule. And otherwise we know, according to that chap. 22. 15. Foolishnesse is bound in the heart of a child, &c. wherefore chap. 13. 24. it is sayd: Chasten him betimes. This is the blessing of God vpon good parents.

What is the blessing vpon good Princes and rulers, who are foster fathers to the people of God, in the Church and common-wealth?

Mercy and truth preserue the King: for his throne shall be

establisshed vwith mercy, *Prou. chapter 20. 28.*

And chap. 29. 14. The throne of the king which indgeth the poore in truth, shall be establisshed for ever.

Reade also 1. Kings 2. 1. 2. 3. 4. where king Dauid chargeth his sonne Salomon to do the office of a king couragiously, &c. with a most comfortable incouragement from the assurance of Gods blessing, according to his gracious promises in the same behalfe: and namely of this, that his posterity should sit vpon the throne of Israel, reade the the words of the text.

All the godly kings are mirrors of Gods blessing this way, as the holy stories of them do declare.

And namely, it is sayd of the good King Iosiah, *Ier. 22. 15.* Did he not eate and drinke and prosper when he executed iudgement and iustice? when he iudged the cause of the afflicted and poore he prospered: Was not this because he knew me, sayth the Lord?

What is the blessing of God vpon Ministers of the word which do the part of fathers and nources, in feeding and tending the flocke of Christ?

Feede the flocke of God which dependeth vpon you (sayth the Apostle Peter) caring for it, not by constraint, but willingly: not for filthy lucre, but of a ready mind.

Not as though ye were Lords ouer Gods heritage, but that ye may be examples to the flocke.

And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible Crowne of glory, 1. Epistle, chapter. 5. verse 2. 3. 4.

What is the blessing of the husband which is louing and kind to his wife?

*God maketh the vviues of such faithfull to them, to the preservation and establisment of loue betwixt them: which is a blessing farre aboue the iewell of most excellent price, according to that we reade *Prou. 3 1. 10. 11. 12.**

What is the blessing belonging to good maisters and gouernours of families, which rule their seruants with a parent-like minde, and deale equally, iustly, and beneficially with them, as they are commaunded, *Colossians. 4. 1.* and as hath beene alledged before out of the fifteenth

Chapter

Chapter of Deuteronomic?

God blesseth the habitation of the righteous, Prov. 3. 33. And in that 5. chap. of Deut. verse 18. God will blesse beneficiall maisters in all things that they do.

Reade also Ephes. 6. 8. 9. where the Apostle requiring like dealing from the maisters toward their seruants, doth not doubt to giue them to vnderstand, that there is the like blessing belonging also vnto them.

Now finally, what is the blessing belonging to such as being elders in yeares, giue good example to their younger, and be teachers of good things?

They shall be filled with dayes (as the Lord sayth by his Prophet Iſaiah) and he that is an hundred yeares old, shall dye a young man, chapter 65. 20. Reade also verse 22. And Iob chap. 5. 26. They shall go to their grane as corne which cometh in due season into the barne.

Thus large is the blessing of this Commandement, which spreadeth it selfe farre and neare, ouer high and low; and therefore in all good proportion ought it accordingly to be very carefully regarded and obeyed of all: or else we must needs acknowledge the curse so much the more iustly due vnto vs. And this we are hencefoorth to search out for the awaking of our drowsie consciences, as we haue done the blessings that they might be as a treasury of comfort vnto vs, while we indeuour to walke in the holy wayes of God in our seuerall callings, &c.

First therefore, what is the generall curse of God vpon all, both superiours and inferiours, whosoever shall refuse to giue honour to God in the obeying of this his ordinance, both for honourable gouernement, and also for dutifull subiection?

God doth for this cause, in his iust displeasure, sometimes dissolve the good order of pollicy and gouernement, which he had established for the common benefit of his people, either by setting ouer them euill Rulers, or leaning them to confused mutinies and rebellions from among themselves, or else by giuing them ouer into the hands of tyrants and forrayne Lords and gouernours.

But let vs consider of the curse more particularly.

The Curses.

And first, concerning vndutifull and disobedient inferiours. What is the curse of God against vndutifull children, specially such as shall stubburnely and contemptuously rebell against their naturall parents : of whom it is sayd, Prou. 30. 11. There is a generation which curseth their father, and which do not blesse their mother. What I say, is the curse of God against such?

God in his ciuill course of iustice among his people of Israel, commanded that such should be stoned to death.

So indeed we reade, Deut. 21. 18. &c. Rehearse the place of Scripture.

If any man haue a sonne that is stubburne and disobedient, which will not hearken vnto the voyce of his father, nor to the voice of his mother, and they haue chastened him, and he would not not obey them. Then shall his father and his mother take him, and bring him out to the Elders of his Citie, and to the gate of the place vvhether he dwelleth. And they shall say to the Elders of the Citie, This our sonne is stubburne and disobedient, and he will not obey our admonition, he is a riotour and a drunkard.

Then all the men of his City shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Israel may heare it and feare.

Reade also Exod. 21. 15. and verse 17. Leuit. 20. 9. Math. 15. 4. Deut. 27. 16. Prou. 20. verse 20. &c. chap. 30. 17.

What is the curse vpon rebellious subiects, and such as shall curse their Rulers?

A seditious person seeketh onely euill, but a cruell messenger shall be sent against him, Prou. 17. 11. And chap. 30. 31. There is no rising up against the king: wherefore worthily is the exhortation of the father to the sonne to be harkened vnto, chap. 24. vers. 21. 22. My sonne feare the Lord and the king, and meddle not with them that are seditious: for their destruction shall rise suddenly, and who knoweth the ruine of them both?

What is the curse against those that despise the faithfull Prophets and Ministers of the word of God?

He that despiseth you, despiseth me (sayth our Sauour Christ to his Ministers) and he that despiseth me, despiseth him that sent me

me (as hath bene answered before) Luke 10.16. And therefore The Curser.
the curse of this sinne must needes be a grienous curse. For no
man can despise the Lord, and be innocent before him.

Shew it by some example, wherein God would haue his wrath against this sin be euidently seene and discerned of all.

In the 2. chap. of the 2. booke of the Kings ver. 23. 24. we reade
that little children of the idolatrous people of Bethel, came out
of the City, and mocked the true Prephet of God Elisha as he
went by the way, vsing these reprochfull speeches: Come vp
thou bald-head, come vp thou bald-head, come vp thou bald-
head. Whereupon the bold Prophet turning backe, & by the Spi-
rit of God discerning the spitefulnesse of these idolatrous and
ungracious boyes, he cursed them in the name of the Lord: and
the Lord sent two beares out of the forrest, which did teare in pee-
ces two and forty of them.

A fearefull iudgement for all children to take warning by: yea, and for parents also, to take warning that they bring not vp their children in contempt of the faithfull Ministers of the word.

. Yea further, for this sinne were all the people of Israel and Iuda destroyed and led into captiuitie, after they had hardened their hearts to despise and mocke at the Prophets of God, 2. Kings 17.13. and 2. Chron. 30.10. and chap. 36.16.

What is the curse against the wife that despiseth her husband?

Mical despising Dauid in her heart, when he daunced for ioy
of bringing home the Arke of God, was for the same cause made
childlesse all her life, 1. Chron. 15.29. and 2. Sam. 6.23.

This is reuealed by the Spirit of God to haue bene her curse: neither is it to be doubted, but euery cōtemptuous wife hath some curse or other from God in that respect.

Now what is the curse against the vndutifull and vnfaithfull seruant?

The seruant which doth wrong to his maister, shall receiue
for the wrong which he hath done: and there is no respect of per-
sons, Coloss. 3.25.

Against vnfaithfulnesse, the Lord giueth all seruants warning by the example of his punishment vpon Gehazi, the

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seruant of Elisha the Prophet, 2. Kings. 5. 27. vpon whom God casteth the leprosie of Naaman, for his crafty dealing to get money and apparell of Naaman fraudulently in his maisters name.

What is the curse against those that be vnthankfull and contemptuous against such as haue bene good and beneficiall vnto them, whether patrone, friend, Phisition, Lawyer, or any other?

He that rewardeth euill for good, euill shall not depart from his house, Prou. 17. 13.

What is the curse against those that despise their elders in yeares, yea, though they be otherwise their inferiours?

Of all such it is sayd, God resisteth the proude, 1. Peter 5. 5. & Luke 14. 11. Whosoener exalteth himselfe shall be brought low.

Reade Iames 4. verse 5. 6. It is a great sinne for any to despise age, as Iob giueth to vnderstand by his complaint against it, chap. 30. 1. 12. and therefore it cannot be but the Lord will punish it. And we say in our common speech, mocke age and see what will come of it.

Our owne consciences (if there were no other law) would tell vs, that it must be punished. And that commeth here againe to be considered, which fell vpon the wicked children of Bethel: rather because they mocked Elisha who was a man of yeares and reuerend grauity, besides that he was a Prophet of the Lord.

Thus farre of the curse against vndutifull inferiours, who are all and euery of them accursed before God here in this world, beside that they haue no portion in the kingdome of heauen, if they find not grace to repent, which is the heauiest and wofullest curse of all.

It remaineth that we inquire now of the curse against superiours which abuse their power and authority, or any other excellency, wherewith the Lord hath honoured them aboue others.

And first, what is the curse of God against naturall parents, which walke not aunswerably to the honour of their place?

We haue seene in the third Commandement, the fearefull iudgement

indgement of God vpon Eli, because his sonnes ran into a slauer. *The Curses.*
der, and he stayed them not, 1. Sam. 3. 13.

But more generally, Psal. 78. verse 5. 6. 7. 8. 9. 10. and verses 56. 57. 58. 59. 60. 61. 62. 63. 64. Because fathers in Israel did not teach their children the wayes and commandements of God, as he had commanded them, but were disobedient and rebellious, and did not set their hearts aright, nor keepe their spirit faithfull vnto God: therefore he was wrath and greatly abhorred Israel, so that he forsooke them, and gaue them, their choise men, their maidens, and their Priests to the fire and sword of their enemies.

Reade also Ezek. 16. 20. the like, yea, rather a greater iudgement: because their children which God challengeth as borne vnto him, were by them brought vp and dedicated to the seruice of idolatry.

What is the curse against the Prince or Ruler that gouerneth wickedly, tyrannously, and not like a father?

Tophet, that is to say, hell or the place of destruction is prepared of old: it is euen prepared for the king: he hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord, is like a riuer of brimstone which doth kinde it, Isa. chap. 30. 33.

What is the curse against the wicked Minister of the word, which tendreth not the flocke of Christ, as a father and nourse among them?

O idle shepheard that leaueth the flocke: the sword shalbe vpon his arme, and vpon his right eye. His arme shall be cleane dried up, and his eye shall be utterly darkened, sayth the Lord by his Prophet Zacharie, chap. 11. 17.

What is the curse against the husband that is vnkind and churlish to his wife?

He is therein a curse to himselfe: for he troubleth his owne flesh, he hindreth the ioy of his owne heart, and interrupteth the course blessed of prayer, which is one of the best factors and friends that the married couple hath. 1. Peter 3. 7.

What is the curse against maisters that deale hardly with their seruants?

Because the cruell maisters in Israel did not set their seruants free, as God commaunded their fathers, when he brought

The Curset.

them out of the land of Egypt, out of the house of seruants: behold (sayth the Lord) I proclaime a liberty for you to the sword, and to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth: Ieremy chapter 34. verse 17.

Reade from the 6. verse of the Chapter, &c.

What is the curse against such aged persons as haue no regard to walke wisely, and as it becometh their yeares, for the good example of their younger?

Though a sinner do euill an hundreth times, and God should prolong his dayes, yet I know that it shall not go well with him, because he feareth not before God, Eccles. 8. 12. 13. And Isaiab chap. 65. 20. The sinner being an hundreth yeares old shall be accursed.

His bones are full of the sinne of his youth, and it shall lye downe with him in the dust, Iob. chap. 20. 11.

This must needes make him miserable indeed. For euen as the Spirit of God earnestly affirmeth, that they are blessed which dye in the Lord, whose workes follow them, &c. Reue. 14. 13. So on the contrary, they whose sins accompany them to their death, and in their death, must of necessity be extremely miserable.

To conclude this point: what prooffe haue you of the curse against those that do not giue mutuall honour one to another: yea, the more honourable to the baser, the richer to the poorer, the learned to the vnlearned, and much rather if one equall do not so to another, seruant to seruant, brother to brother, poore to poore, and rich to rich? &c.

The sinner (sayth the holy Prouerbe) despiseth his neighbour (and so consequently is accursed:) But he that bath mercy on the poore is blessed, chap. 14. 21. And chap. 11. 2. When pride cometh, then cometh shame: but with the lowly is wisdom.

And chapter 28. 3. If a poore man oppresse the poore, he is like a raging raine that leaueth no foode. And Math. 24. 48. &c. The euill seruant which smiteth his fellow-seruants, shall be cut off, and haue his portion with hypocrites: there shall be weeping and gnashing of teeth.

Thus farre of the curses. And thus we see, how euen as God bleisseth

blesseth every dutie of obedience, both in this Comandement and in the rest: so both here and euery where, there is no transgression of his Law, which is not accursed in his sight: & to the which some speciall punishment or other doth not belong, according to that we reade, Heb. chap. 2. 2.

*Every man is
a damnable
transgressor.*

Now therefore, that according to the course of our Catechisme, we may come to the vse of this Commaundement: Haue you so obeyed it, that you may escape these curses, and obtaine the former blessings?

No: but contrariwise, I haue infinitely transgressed it, aboue that I know against my selfe, both in thought, word, and deed: so that unlesse happily I may find fauour with God, through the perfect redemption and obedience which Iesus Christ hath wrought, I must of necessity perish in my sinnes, which I haue committed against it.

This verily is not onely your estate, but it is the condition of euery mothers sonne among vs: yea, it is the common estate of all, both of parents and children, of Princes and subiects, of pastors and people, of maisters and seruants, of young and old, of poore and rich, of learned and vnlearned, &c.

By Iesus Christ onely are we redeemed through his blood, from the curses and punishments due to the transgressions of this Commandement: and by him alone also are we made partakers of the blessings promised to the obedience of it: provided alwayes (as must be vnderstood in euery commaundement) that we truly belecue in his most blessed name, repent of our sinnes, and indeuour to walke more and more in the obedience of it.

But that the perswasion of your faith, may be the more comfortable to you:

What prooffe haue you that our Sauour Christ hath perfectly fulfilled the obedience of this Commandement for you, and for so many as shall truly belecue in him, and repent of their sinnes?

Hereof, through the goodnesse of God, vve haue very euident and manifold confirmation in the holy Scriptures, to our singular comfort.

Our Saviour
Christs perfect
obedience.

Which are those manifold confirmations, whereof we haue so comfortable euidence?

They are partly such as giue testimony of his perfect obedience to man, in every estate of inferiority and subiection, whereunto it pleased him of his owne accord to submit himselfe for our sakes, though he were the Lord of glory: whom all both men and Angels stand bound to worship, honour and serue.

And partly, they are such as do witnesse his perfect obedience to God, in a most gracious course of gouernement, in respect of that superiority which he receiued aboue all creatures, in that he alone was and is for ever found worthy, to be the onely mediator betwixt God and man.

Let vs therefore inquire of these things in the same order.

And first, what prooffe haue you that he was perfectly obedient to his naturall parents, that is, to the Virgin Mary his mother, and to Ioseph though he was but his father in law, as one may say?

In the 2. chap. of the Euangelist Luke, verse 51. it is expressly testified that he was subiect to them.

Yea, no doubt it is the meaning of the Euangelist, that he was constantly subiect to them, so that he most willingly obeyed them in all things, as might best besee me a most dutifull child: that is, so farre as might stand with that principall dutie, wherein he well knew himselfe chiefly bound to his heauenly father, whereof we haue sufficient prooffe from time to time, yea, euen from the beginning, as is plaine in the same text, verses 48. 49. And againe afterward, Iohn 2.4. and Matth. 12.48. 49. 50. and Luke chapter 11. 27. 28. Yea, so farre was he obedient, that he willingly submitted himselfe, to be euen as a seruant, or a manuell artificer, to worke in workes of Ioseph his fathers science or trade or occupation, euen to the time that he was to manifest himselfe, to be that Prophet sent of God to Israel: that is, vntill he was about thirtie yeares of age, as we may see Matth. 13. 54. 55. 56. Is not this the carpenters sonne, say the people, who knew his bringing vp? And more expressly, Marke 6. 2. 3. Is not this the carpenter Maries sonne? whence then hath he

he this wisedome? And Luke 3. 23. whereby it is euident, that for all that time his education was not student-like at learning, for then there had not bene so great reason of their admiration and question.

*Our Sauiour
Christ's perfect
obedience.*

And that we may be confirmed by a testimony aboue all exception, concerning his most perfect loue and thankfulness to his mother, for her tender and motherly care ouer him, and for her paines in nourcing of him vp in his infancy, she traouelling with him into Egypt, &c. let vs duly consider that which the Euangelist Saint Iohn writeth Chapter 19. 26. 27. in that euen in his agonies vppon the crosse, he taketh care for the comfortable maintenance of his mother after his death; and it shall be instead of a thousand witnesses.

This therefore may suffice for the prooffe of his most perfect obedience in the duty of a child.

What prooffe haue you of his perfect obedience as he was in the forme of a subiect, though indeed he was not by right a subiect to any earthly Prince in Israel: for King Dauid speaking by the holy Ghost, called Christ his Lord, Psalme 110. and Math. 22. 43. 44. muchlesse was he a subiect to the forraine vsurpation of the Romane Empire?

We haue an euident prooffe hereof, in that he refuseth to be made a king, though the people would haue done so, Iohn chapter 6. verse 15.

And in that he professed plainly that his kingdome is not of this world, Iohn 18. 36.

And in that he himselfe payed tribute, and taught the people that they also should do so, Mathevv 17. 24. &c. and chapter 22. verse 17.

What prooffe haue you of his perfect obedience to the ministerie of the word, so long as he was in his priuate estate, and in the place of a hearer and disciple, to receiue the doctrine of God at the instruction of the Priests of the Law, whose lips should preserue knowledge, and at whose mouth all were to seeke the Law of God, by the holy ordinance and appointment of God himselfe?

We haue a notable testimony of it, euen from his youth.

Our Saviour
Christs perfect
obedience.

Luke Chapter. 2. verse 41. &c.

And to his mans age, in that he came to the preaching of Iohn Baptist, Iohn, Chap. 1. 29.

And in that he submitted himselfe as others did to be baptized of him, Mathevv 3. verse 13. &c. to the ende of the Chapter.

What prooffe haue you of his perfect obedience, in an humble course of conuersation going before his elders in yeares as also all other, in giuing honour, yea euen to the poorest among them.

Seeing he is faithfull and true, and one that sought not his owne glory, but the glorie of him that sent him, as vve reade Iohn 7. 18. and Chapter 8. 49. 50. 54. 55. vve may boldly rest in his owne testimonie, concerning that vvhich he sayth of himselfe: I am meeke and lowly in heart, Mathevv 11. 29. according to the Prophecie of Isaiah, Chapter 42. 1. 2. 3.

We haue also his practise ioyned vwith his doctrine, Luke 14. 7. &c. to the 15. verse: vvhether he both reproveth the pride and ambition of those that sought to sit in the highest roomes at feasts, and also teacheth that the poorest of all should not be thought vnworthy to be inuited, and to haue their meete and conuenient place.

But as touching his practise, vve haue a most liuely prooffe in that he vvas among his Disciples, not onely as a maister and Lord, but rather as a most louing, sweete, and familiar brother or friend, Iohn 15. 13. 14. 15. Yea, euen as a seruant, in that he vvas washed his Disciples feete: he thereby, of purpose giuing them an example of all humble seruice, and of mutuall loue among themselues, Chapter 13. 4. &c. yea he professeth that he came not to be serued, but to serue, Matth. 20. 28. and Luke chapter 22. 27.

And beside, we haue to the same purpose a most notable testimony of the Apostles: As first of Paule, Phil. 2. verse 3. &c. where from the example of our Saviour Christ, the most humble man that euer vvas, he perswadeth all Christians to the same most excellent vertue. And of the Apostle Peter 1. Epistle chap. 2. verses 21. 22. 23. Christ hath suffered for vs, leauing vs an example

example that we should follow his steppes, who did no sinne, nei-
was there guile found in his mouth: vvhho when he was reuiled,
reuiled not againe: when he suffered, he threatned not, but com-
mitted it to him that iudgeth righteously.

Our Saviour
Christs perfect
obedience.

These testimonies do sufficiently confirme his perfect obedience
to this Commandement, in respect of his subiection in euery e-
state of inferiority among men, &c:

Now let vs come to his perfect obedience before God, in his su-
periority, &c.

Hereof, there are two principall points to be considered:
his heauenly prophesie, and his spirituall gouernement.

What prooffe haue you of his perfect obedience in respect
of his prophesie, and in that he was the onely true shepheard
of the sheepe, to guide the children of God with a parent-like
affection in the wayes of the kingdome of heauen?

O Ierusalem, Ierusalem (sayth our Saviour Christ himselfe)
thou which killest the Prophets, and stonest them which are sent
vnto thee: How often would I haue gathered thy children toge-
ther, as the hen gathereth her chickens vnder her wings, and ye
would not, Math. 23.37.

Reade also Math. 28. 20. Reuel. 3. 20. Prou. 8. 30. 31. He
teacheth most clearely and faithfully, as it were fro the bosome
of the father, Iohn. 1. 18. and chap. 4. 34. and chap. 8. 28. 29. and
chap. 12. 49. 50.

Now, what prooffe haue you that he hath perfectly obeyed
the will of God, in ruling and gouerning his Church, as a spi-
rituall king and prince, and as a most tender foster-father ouer
his people?

In him, and by him, are all the prophesies performed, concer-
ning that most gracious and princely gouernement, promised vnder
the name and kingdome of king Dauid, or any other good
king of Israel: according to that which the holy Angell testifi-
eth to the Virgin Mary, Luke chap. 1. verse 31. 32. 33. and ac-
cording to that we reade Heb. 3. verses 3. 4. 5. 6.

Yea, by so much is the gouernement of our Saviour
Christ more gracious, then the gouernement of any other
king or prince, euer could, or possibly can be, because he onely
vanquisheth our greatest enemies, and giueth vs that victory

Our Sauiour
Christs perfect
obedience
for vs.

which is the most glorious of all other: for he subdueth not onely our outward foes, but also our spirituall aduersaries; not onely hosts and armies of men, but also the legions and thousands of Diuels that warre against vs.

And finally, he setteth vs in heavenly thrones with himselfe, &c.

Most sweete therefore may the comfort of these testimonies be iustly vnto vs.

Our vnperfect
obedience for
Christs sake
accepted of
God.

And whom of vs may they not worthily moue, to deny our selues, and after the example of our Sauiour Christ, and by his grace, to giue all due honour to euery man, and chiefly to the Lord himselfe: euery of vs contenting our selues with our estate, and vnder God walking honourably in our places and callings: that so God may honour vs, according to his rich mercy and free grace in Iesus Christ, to whom be all honour and glory, all worship, praise and thankesgiuing, both now and for euermore, Amen.

The sixt Commandement followeth.

Which is that?

Thou shalt not kill. Or, as it is more vsually Englished in the same sence, Thou shalt do no murther.

This latter interpretation, as it is more vsuall, so it is more significant: wherefore we may well make choise to reade it thus. Thou shalt do no murther, like as in the next Commandement we chose rather to say, Thou shalt not commit adultery: Then thus, Thou shalt not commit fornication: though this we know, that God forbiddeth all cruelty, greater or lesse in this Commandement, and all filthinesse and vncleanenesse of the flesh in the other following, as we shall see in the handling of them.

But first of all, concerning the reason of the proceeding of the Lord in the publishing of this Law, two things seeme worthie to be considered in this place: The first, why the Lord doth not rest in the former Commandement: which is a perfect Law for the well ordering of all society, if it were thoroughly obserued: The second, why this Commandement forbidding murther, hath the next place after that.

What

What haue ye learned for answer to these things?

First, the Lord resteth not in the former Commandement only, because that contempt of good order and gouernement, which reigneth in our nature, breaketh forth into sundry outrages and mischieses, which he saw likewise necessary that they should be expressly mentioned and straightly forbidden.

Secondly, he giueth the Commaundement against murther the next place, because, not onely in the account of man, but also euen in the estimation of God himseife, life is more precious then anie other vvorldly thing, vvhich man enioyeth.

And further also it hath the next place, to the end that all vvhich haue any power and gouernement, may see vvhat that is (vvhich as touching humane society) they stand chiefly charged with: and that also euen to this ende, that the blessing of long life promised in the former Commandement, might not by any contrary attempt of any man, be any vvay hindered or interrupted.

*These indeed are the reasons, both why the Lord en-
deth not his Law in the former Commaundement, though
one would thinke that it alone might suffice for the well
ordering of all humane societie: and also, why he placeth
this our present Commaundement nexte after that.*

Let vs now come to the interpretation:

And first, what meane you by murther, which is the onely
finne expressly forbidden in it?

*Murther is the vnjust, and malicious, or vvilfull taking a-
way of the life of any of mankind, by any of the same kind; or
of our owne life by our selues, by vvhat vvay or meanes soeuer
it may be.*

It is true, thus farre doth murther reach.

But is there nothing else forbidden in this Commaunde-
ment?

*Yes: God doth not onely forbid all outward euils, whereby
this wicked murther is occasioned, but also all inward and cor-
rupt affections, from whence it springeth, or whereby it is any
vvay furthered and perfected.*

Sinnes forbid-
den.

Yea, the Lord in this commandement straightly forbiddeth the euill thought of murther, with all crafty deuises and practises wherewith any do lye in wayt for blond.

It must needs be so, else should not the Law of God be perfect: for as our Saviour Christ sayth, out of the heart come euill thoughts, murthers, &c. the which do defile a man, Math. 15. 19. 20. Such was the murtherous thought of Esau against his brother Iacob, Gen. 27. 41. Reade also Ezek. 22. 6.

Which are those outward euils whereby murther is occasioned?

Sower, disdainfull, and wrathfull countenances, taunting and railing speeches, captious quarrelling and fighting.

These are the more immediate forerunners and occasions of murther, as daily experience sheweth. For the sword would not be so rashly drawne as it is wont, if the tongue could be kept in the scabbard, as it ought to be: and if the countenance and behauior were so amiable as it should be, &c.

But let vs go on.

Which are those inward affections of the heart from whence murther springeth, and whereby as by the secret and whispering accessories and abettors inurther would be perfected, if God should not graciously stay and hinder it?

They are partly such as be contrary to the vertues which are required to harmlesnesse and innocency, touching mans person and life. And partly, they are such as be contrary to the vertues of helpfulnesse, concerning the reliefe, succour, and comfort thereof.

These kinds of euill, vnkind, and troublesome affections, are indeed the breeders and hatchers of all violence and bloudy murthers.

All which contrary affections, both to harmlesnesse, and also to helpfulnesse, though they all consent in doing of hurt: yet for the helpe of our vnderstanding and memories, we will follow this order of distinction here in this negatiue part of this Commandement: because it is the fittest order to be held afterward in the affirmatiue part of it.

Touching the first branch therefore of the distinction:

Which are those euill affections which be contrary to the
vertues

vertues of harmelesnesse and innocencie, touching mans per- *Sin forbidden,*
son and life?

They are of three sorts.

Which are they?

First, the contraries of meekenesse.

Secondly, the contraries of tractablenesse or gentlenesse and easinesse to be intreated.

Thirdly, the contraries of peaceablenesse.

Of these therefore, let vs now henceforth inquire : And first, which are the contraries of meekenesse?

They are these which follow.

- 1 *Pride, in that euerie man thinketh too highly of himselfe.*
- 2 *Enuie and repining at our neighbours prosperitie.*
- 3 *Rash and unadvised anger, when no iust cause is giuen.*
- 4 *Treafernesse or hastinesse to anger, when one is teachie and tangle vpon euerie light and trifling occasion.*
- 5 *Immoderate and bitter anger, though there be neuer so great cause giuen.*
- 6 *Desire or purpose of reuenge, though reconciliation hath bene sought, yea though satisfaction and recompence hath bene tendred and offered, as sometime it falleth out.*
- 7 *Finally, impatience, the fruites whereof are restlesse murmuring, with cursed exclamation and complaining.*

The contraries of tractablenesse, or gentlenesse & easinesse to be intreated, are next :

Which are they?

On the one hand, too great softnesse, or a seruile and timorous kind of blockishnesse, when any shall passe by great abuses against their person and life, or against anie that belong to them, and haue no care to vse the lawfull meanes which God hath appointed for the remedying thereof: such as are, priuate rebuke, and if that will not preuaile, publike complaint to the magistrate for the punishment of such as shall go on in harmefull and mischieuous practises, without all regard of amendement, or of seeking any priuate reconciliation.

On the other band, hardnesse to be intreated when reconciliation is sought.

Now in the third place, which are the contraries of peace-

Sins forbidden. blennesse, the which God doth likewise forbid in this Commaundement?

In one extremitie, cowardly yeelding to unlawfull conditions of peace, or to peace it selfe, in such cases as we ought to vse constant resistance.

In the other extremitie, first vnapeaceablenesse, in such cases wherein we ought to seeke and follow after peace with all men.

Secondly contentiousnesse, or a delight in an obstinate course of brawling and contention.

Thirldy, inueterate hatred, or rancor and malice.

All these are the contraries of the vertues belonging to harmelesnesse and innocencie, touching the life and persons of men.

Shew furthermore, which are the contraries to the vertues which belong to helpfulnesse, concerning the reliefe, succour, and comfort of life?

These are likewise of three sorts.

Which are they?

First, the contraries to the vertues of peace-making.

Secondly, the contraries to those vertues which belong to the repelling of iniuries.

Thirldy, the contraries to the vertues which serue to the well placing and bestowing of benefites.

Let vs therefore likewise inquire of these in the same order, as we haue already done of the former.

And first, which are the contrarie vices to the vertue of peace-making?

They are these two:

1 *Sowing of contention, by secret tale-carrying and priuie slandering.*

2 *Hindering of peace and friendly agreement, by contrarie perswasion and counsell.*

The contraries to the vertues of the second sort are in the next place: that is, the contraries to iust repelling of iniuries.

Which are they?

They are partly, such as be contrarie to that lawfull and iust reuenge, vvhich ought to be sought at the hands of those that

that haue power to punish such as shall grow mischieuously iniurious and hurtfull to any of our neighbours and brethren.

And partly, they are such as be contrarie to that Christian fortitude, vvh whereby the innocent partie extreameely oppressed, is presently to be releued, or else he must perish, or be very dangerously dammified, or utterly vndone, as vve vse to speake.

Shew therefore first, which those vices be that are contrarie to iust reuenge?

They are these foure following:

On the one side, carelesse and unkind neglect of seeking iust & necessarie reuenge, by the helpe of the godly and Christian Magistrate.

On the other side,

First, priuate reuengement, vvith neglect of the magistrate.

Secondly, mis-informing or bribing the magistrate, in an inordinate desire of reuenge aboue measure.

Finally, crueltie in an ouer-eger or bitter pursuing of reuenge and punishment assigned by the magistrate, though it be no greater then is equall and meete.

Which be the contraries to godly and Christian fortitude?

They are these two.

First, cowardly fearefulnesse and vvant of holy courage, wisely and warily to vndergo necessarie daungers, for the iust rescue and defence of our neighbour, vvhen vve see him in extreame daunger, and vvhen by the course of ordinarie helpes vve might haue hope to do him good.

Secondly, indiscreet, rash, and presumptuous venturousnesse, vvhen a man enterpriseth any thing aboue all likelyhood of good successe, be therein greatly indaungering himselfe, to no benefite to his distressed neighbour.

The contraries to the last sort of the vertues which belong to helpfulnesse for the reliefe, succour and comfort of life, namely they that belong to the well placing and bestowing of benefits, they are yet behind.

Which are they?

They are of diuerse sorts.

Rehearse them.

First, the contraries of kind-hartednesse, or goodnes, as the Scriptures call it.

Secondly, the contraries to mercifulnesse, or tender and bow-el-like pitie and compassion.

Thirldy, the contraries to friendship and friendly dealing.

Finally, the contraries to well-wishing or prayer, and to good and well dealing toward our enemies.

Let vs therefore now last of all inquire out these kinds of contraries also, in such order as you haue rehearsed them.

And first, which are the contraries to kind-hartednesse or goodnesse?

First selfe-loue, when a man thinketh all too litle for himself.

Secondly, euill will or unbeteeming, when one is loth that his neighbour should fare the better for him, though it be of another mans cost.

Thirldy, inhumanitie or churlishnesse, in a rude and discourteous deniall, to shew that kindnesse which is intreated of a man.

Fourthly, faire words, but no performance, or vvbv very great sayling.

Last of all, vniust gratifying or pleasuring.

The contraries to mercifulnesse or tender pitie and compassion are next.

Which are they?

On the one hand, vwant of compassion ouer the miseries of such as ought to be pitied: as also laughing and reioycing at shrevvd and unhappie turnes, as vve call them.

And on the other hand, foolish pitie, in sparing such as are vworthie of sharpe seueritie.

In the third place are the contraries to friendship & friendly dealing:

Rehearse likewise which they be?

First, hostilitie, or open enmitie. And then diuerse other, as they follow.

First, lightnesse in the entring and breaking off of friendship.

Secondly, fayned friendship or flatterie.

Thirldy, neglecting or sayling a mans speciall friend in the time of his speciall neede.

Last

Last of all, unlawfull or uniuersall befriending. Sinnes forbid-
den.

The contraries to wel-wishing & well dealing toward our enemies, are now onely remaining: Which be they?

They are these two:

First, rash and hatefull imprecations or cursed wishes against them, proceeding of that private grudge which we beare them.

Secondly, profane and carnall reioycing at their aduersitie and fall.

Thus haue we through the grace of God, the whole interpretation of Gods meaning in the negative part of this Commandement.

But can you shew me the reason, why the Lord forbidding so many finnes; maketh expresse mention onely of murther: and why vnder that one he comprehendeth all the rest, euen from the greatest to the least of them: which course also, the Lord taketh in the next Commandement, and also in the 8. and in the 9.

Shew here once for all, what the generall reasons hereof may be?

I haue learned that there are sundrie very notable reasons of it.

I would gladly heare you to make rehearfall of them.

First, the Lord doth it for plainnesse, least any should say, that through weaknesse of capacitie they could not vnderstand his Lawes.

Secondly, for breuitie and shortnesse sake, least anie should pretend, that because of the length of them, they are not able to remember them.

Thirldy, to let vs vnderstand, that all the affections and thoughts from whence such grieuous finnes proceeded, be themselves also great and grieuous offences in the sight of God.

Finally, that by the more effectuall awaking and rousing vp of our drowsie consciences, our soules might be soone possessed with such a feare and horror of Gods displeasure against the greater finnes, that we might the rather be preserved from the lesser, which we should otherwise too lightly regard, and at vnwares easily runne into them.

These things thus obserued in this place, both concerning

Duties com-
manded.

this present Commaundement: and also concerning the 7. 8. and 9. following:

Now let vs come to the affirmatiue part of this Commaundement: what doth God require of vs in it?

In this 6. Commaundement the Lord our God commaundeth all those vertues, which belong either to innocencie or harmelesnesse, touching the person or life of man: or else to helpfulnessse for the reliefe and comfort of the same.

These vertues haue bene mentioned alreadie, according to their seuerall kinds, in the negatiue part of this Commaundement: but now we are more purposedly to inquire of them, seeing to this affirmatiue part they do properly belong.

First therefore, which are those vertues which belong to innocencie and harmelesnesse, as touching the person and life of man?

They are these three.

First, meekenesse or patience and long suffering, vvhich vertue lightly passeth by and endureth all such offences done against our selues, or anie that belong vnto vs, vvhich dutie doth not necessarily bind vs to stand earnestly vpon, in the reproofing, censuring and pursuing of them.

Secondly, tractablenesse, or gentlenesse, and easinesse to be intreated, to forgiue the trespassse; yea though great anger or displeasure hath of any of vs beene iustly concerned against other.

Thirdly, peaceablenesse, or desire of lawfull quiet and peace, vpon good and lawfull conditions, yea euen to our oune losse, if neede so require, for the compounding of all matters of strife and variance: vvhich a circumspect care of our oune parts, to auoid all occasions of giuing offence to any, so much as lyeth in vs.

These indeede are the vertues which appertain to innocencie and harmelesnesse, according to the Commaundement of our Sauour Christ: Be ye simple as doves, Matth. 10. 16.

Shew now which they be that belong to helpfulnessse?

They may be referred to three heads.

Which are they of the first sort?

They are such as belong to peace-making betweene neighbours and brethren offended: as, louing perswasion and gentle intreatie,

intreatie, yea euen a certaine compelling of them to be friends, if possibly they may by any meanes be overcome. Duties commanded.

Which are the vertues of the second sort belonging to helpfulnesse?

They are such as serue to the iust repelling of iniuries.

Which are they?

They are lawfull reuenge, and holy fortitude.

What meane you by lawfull reuenge?

Lawfull reuenge is, vwhen vvithout all hatred or bitternesse against the person of the offender, and onely in pure zeale against iniurious dealing, the vnreasonable and obstinate partie which by no prinate perswasion vvill be intreated, is pursued in course of common iustice before the magistrate, vsill vpon iust information and sute he haue receined his due punishment, if it may be obtained, or at the least be brought to yeeld himselfe to surcease from his former iniurious and mischienous course.

What is that vertue which you call holy fortitude?

Holy fortitude, is that godly boldnesse or stoutnesse of courage, vvhich is imployed in the prinate defence of the innocent partie, vvhen for the present he is in extreame and vrgent danger of his life, or of any other imminent mischiefe from his malicious and vehement aduersarie, but cannot enioy so speedie protection and defence from the publike magistrate, as his necessitie requireth.

Hitherto of the second sort of the vertues belonging to helpfulnesse. Which are the third sort?

They are such as belong to the well placing and bestouing of benefites, for the refreshing and comfort of life.

Let vs heare you make rehearfall of them, as you haue done of the former.

The first is kindehartednesse or goodnesse, as the scriptures do call it: vvhich is a generall readinesse and disposition of the mind and vvill of a man, to helpe and succour, for the preventing of all extremitie of euill, to the vttermost of a mans pouuer.

The second is mercifulnesse, or tender and bowvel-like pitie and compassion: vvhich is a more particular readinesse and disposition of the mind and vvill, to helpe and succour vpon the beholding of any present necessitie or miserie.

The Equitie.

The third is friendship or friendly dealing, for the cherishing and increasing of mutuall loue among neighbours and friends, though they be in no necessitie.

The fourth is vuell vvishing and prayer, euen for our enemies and ill willers: with the practise of loue and kindnesse, both in word and deede, for the ouercomming and winning of them to the loue of God and of his truth, and of our selues if it may be.

Hitherto of the interpretation, both of the negatiue, and also of the affirmatiue part of this Commaundement.

Let vs now come to that which remaineth to be yet further considered as belonging to the same: And first, what is the equitie of it?

First, because God hath created vs, and giuen vs life, and many excellent gifts according to his owne diuine image & likenesse.

Secondly, because he hath giuen vs beeing and life to singular ends and purposes.

Thirldy, because the taking away of life, is the bereauing of him from whome it is taken, of all the benefites & blessings which God hath giuen for the ioy and comfort of life.

Fourthly, because he that murdereth and taketh away the life of another, destroyeth the image of God, first in himselfe, and then also maketh himselfe guiltie of his owne death.

Fiftly, because through the benefite of this Law of God, vve enioy our ovvne liues in safetie and peace.

Sixtly, because God hath so disposed of his manifold gifts, according to the manifold necessarie businesses and labours of this life, that euerie one standeth in neede of the helpe or seruice of the other.

But most of all, because vve being by the grace of God Christians, are not onely by creation and naturall birth, of one and the same kind of flesh and bloud, but also by regeneration & new birth in Christ Iesus, vve are by a more neare and holy bond ioyned together in one spirit, baptised vvith one Baptisme, nourished up as at one table in the house and family of God, appoynted to the same euerlasting inheritance of glorie in the life to come, if vve shall liue peaceably and godly, as becommeth the children of God, the time of our short and transitorie life here in this world.

The equitie of this holy and iust Commandement of God, resting

resting vpon so many excellent grounds and reasons, doth not onely iustifie the commandement it selfe, but also confirmeth all the curses which God the righteous giuer thereof, threatneth against euerie transgression of it.

To the rehearfall of which curses, from the testimonie and repetitions thereof out of the booke of God, we are now in the course of our order come.

Wherefore first of all, what is the curse of this Law of God, against the grieuous sinne of murther?

In the ciuill course of Gods iustice, allowed also euen by the light of naturall reason in all nations, it is the temporall and bodily death of the murtherer, and by the eternall sentence of God, the death both of body and soule for euer and euer. For so we reade first in the 35. chapter of the booke of Numbers; and then Reuel. chap. 21. 8. Murtherers shall haue their part in the lake that burneth with fire and brimstone, which is the second death.

Here let vs note, that as there are degrees of murther, some more horrible then other, so the punishment thereof shall be, from the diuine sentence of God for euer. Yea euen among men, we see the practise of this equitie, that he which shall but intend the murthering of his Prince, is more shamefully executed, then if he should haue committed the act of murther against a priuate man.

And the heathen knew not what punishment might be deuised, miserable and execrable enough, for him that should murther his father or mother.

Let vs note also, that though there are diuerse kinds of practises and courses, which murtherers take to bring their wickednesse to passe; some seeking to hide their sinne one way, and some another, yet howsoeuer they go to worke, they are euerie way accursed in the sight of God.

Hereof let vs see some testimonies: What is the curse against such as (though they lay no violent hands vpon a man) yet commit murther vnder a colourable pretence of iust and lawfull proceeding?

We may take king Ahab for a memorable example, vnto whom the Lord saith by his Prophet Elijah: Hast thou killed and gotten possession? In the place where dogges licked the

The Curser.

bloud of Naboth, shall dogges euen like thy bloud a'so saith the Lord, 1. Kings chap. 21. 19.

Yea let vs marke, that the Lord threateneth the heauie curse against king Ahab, although he was sicke and kept his chamber, when Naboth was by false witnesses brought to his death: so as it might seeme that he had no hand in it. Yet because it could not be, but he must vnderstand of Iezabell his wiues practise against Naboth, (for it was done in a publike & solemne manner.) Therefore because he stayed it not, God punisheth him, as if he had bene the principall agent. But not onely Ahab was accursed but Iezabell also, as it followeth in the same text:

What was her curse?

The Lord saith likewise concerning Iezabell: The dogges shall eat Iezabell by the wall of Israell, verse 23.

And yet further against Ahab, in the 24. verse: The dogges shall eat him of Ahabs stocke that dyeth in the citie, and him that dyeth in the field shall the foules of the ayre eat.

The accomplishment of these curses we reade, first, against Ahab, in the very next chapter, verse 38. and against Iezabel though she ouerliued Ahab; and also against Ahabs stocke: 2. booke of the Kings chapter 9. verses 6. 7. 8. 9. 10. and verse 30. &c. to the ende of the Chapter. Reade also Iudges chapt. 9. vers. 23. &c.

Reade in the booke of the Martyrs, how scarefull the ends of cruell persecutors were, both of Emperours and others.

But there be other that go yet something more closely to worke, then if they should so openly forge wrong for a law.

What is the curse against such?

Cursed be he (saith the Lord) that smiteth his neighbour secretly, and all the people shall say, Amen, Deuteronomy 27. 24. And verse 25. Cursed be he that taketh a reuward to put to death innocent bloud, and all the people shall say, Amen.

What is the curse against him that cruelly hacketh and mangleth anie mans flesh, albeit he do not pursue him to death?

Eye

Eye for eye, tooth for tooth, hand for hand, foote for foote, &c. The Curses saith the Lord by Moses, Exod. chap. 21. verses 24. 25.

And Iudges 1. 6. 7. Adonibezek hauing the thombes of his hands and the toes of his feete cut off, saub thus in the guiltinesse of his conscience against himselfe: Seuentie Kings hauing the thombes of their hands and of their feete cut off, gathered bread under my table: as I haue done, so God hath rewarded me.

This is the law of reuenge, which God both commaundeth his Magistrates, and also practiseth himselfe.

And let vs obserue, that this curse is threatened in speciall maner against those that deale iniuriously and cruelly against the poorer sort, the widow, the fatherlesse, the straunger, the blind, the lame, &c. because they are most succourlesse. Reade Exod. 22. verses 21. 22. 23. 24. And againe Deuteronomy 24. 14. 15. and chapter 27. 18. Cursed be he that maketh the blind to go out of the way, &c. And Prouerbes chapter 22. verses 24. 25. Rob not the poore, because he is poore, neither oppresse the afflicted in iudgement. For the Lord will defend their cause, and spoile the soule of those that spoile them. Read also Isa. 1. 23. and Ierem. 5. 28.

What is the curse against the vsurer, which spoileth the poore that way?

Shall he liue (saith the Lord) that hath giuen forth vpon vsurie and taken increase? He shall not liue, seeing he hath done this abomination, he shall dye the death, his bloud shall be vpon him, Ezek. 18. 13.

There are some (as was said before) euill instruments of mischief, who carry tales to shed innocent bloud, is there any curse for such?

Dauid the seruant of the Lord saith, they were accursed before the Lord, which by false suggestion stirred vp king Saul against him. 1. Sam. 26. 19. And Ezek. 22. 9. It is one of those grieuous sinnes, for the which the Lord gaue his people into their cruel enemies hands: In thee (saith the Lord) are men that carie tales to shed bloud.

Reade also Dan. chap. 6. 4. &c. 11. &c. 24.

There are besides these, some, who though they put not their hand, nor giue counsell, &c. to murder and crueltie, yet

when they see it done, or heare of it, they reioyce at it: are such vnder the curse of this Commaundement?

He that mocketh the poore (saith king Salomon) reprocheth him that made him, and he that reioyceth at destruction, shall not go unpunished, Prou. chap. 17.5.

Reade also Prou. 24.17.18. Be thou not glad when thine enemie falleth, &c. But that we may go forward, what and if a man abstaine from murther and crueltie, and onely neglecteth to stay cruell practises, when there is power in his hand to do it: is there any curse for such?

In the booke of the Iudges, chap. 5.23. Curse ye Meroz (said the Angell of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

Marke how the Lord accounteth himselfe to be forsaken and neglected, when anie refuse to succour his people in time of their daungers.

What is the curse against those that neglect to shew mercy to such as be poore, impotent, and distressed people, though they be not pursued by the outward violence of aduersaries?

There shall be iudgement mercilesse against such as shew no mercie. In the Epist. of Iames chap. 2.13. And our Saviour Christ saith of all such, Matth. 25.41. Depart from me ye cursed into everlasting fire, which is prepared for the Diuel and his Angels.

Consider also to this purpose, the parable of the rich, voluptuous, and vnnmercifull man, Luke 16.19. &c. Thus they that be not mercifull where mercie ought to be shewed, are accursed: is there anie curse against those that neglect to do iustice for the cutting off of those that be cruell & murtherous persons?

Yes: for bloud vnreuenged defileth the whole land. Numb. chap. 35. toward the end of the chap. And Prou. 17.15. He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord: and therefore it cannot be, but they must be in a cursed estate.

It is true: it is verily an accursed thing to be abhorred of the Lord, and to be accounted vncleane and defiled before him. Reade 1 Sam. 15. The Iudgement of God was against King Saul for sparing Agags life contrarie to his commaundement.

Reade

Reade also 1. Kings 10. 24. the iudgement of God against king Ahab for the sparing of the king of Aram, Reade further 2. Sam. 21. and 1. Kings. 2. 31. 32. 33. *The Curses.*

Now what is the curse against such as vse reuiling and quarrellous speeches, the propertie whereof is, to prouoke to fighting and murther, if they should haue the full course?

In the 5. chapter of Matth. verse. 22. our Saviour Christ affirmeth, that whosoener saith to his brother Raca, shall be worthy to be punished by a counsell. And whosoener shall say foole, shall be worthy to be punished with hell fire. And 1. Corinthians 6. 10. the Apostle Paul saith: No raylers shall inherite the kingdome of God.

To conclude, what is the curse against the angrie and hatefull man, yea though he should not vtter his malice by such rayling and reuiling speeches?

In the place of Matthew euen now alledged, our Saviour Christ saith, Whosoener is angry with his brother vnadvisedly, is culpable of iudgement.

And Gen. 49. 5. 6. 7. Iaakob in the name of the Lord curseth the fierce wrath and cruell rage of his two sonnes Simeon and Levi.

And 1. Iohn 3. 15. the Apostle saith of the hatefull person, that he is a man-slayer, and that no man-slayer hath eternall life abiding in him.

Reade also both concerning hatred and anger, Prouerb. 22. verses 24. 25. He that learneth the wayes of the angrie man, shall receiue destruction to his soule. And chapter 26. vers. 26. 27. Hatred may be couered by deceit, but the malice thereof shall be discovered in the congregation.

He that diggeth a pit shall fall therein, and he that rowleth a stone, it shall returne to him.

Hitherto of the fearefull curses of God against the transgressions of this his sixt Commandement.

Let vs now come to the gracious blessings which he hath promised to the obedience of it.

And first, touching those that are innocent and harmelesse.

What is the blessing of such as be meeke and of a long suffering and patient spirit?

The Blessings.

Blessed are the meeke (saith our Sauiour Christ) for they shall inherite the earth, *Matth. 5. 5.*

And *Psalme 37. 11.* They shall haue their delight in the multitude of peace.

That is, in much peace and prosperitie. It is a promise of singular comfort against all present incumbrances. Reade further *Psalme 37. 34. &c.*

What is the blessing of those that be gentle and tractable, or easie to be intreated to forgieue offences and trespassses?

If we forgieue men their trespassses, our heauenly Father will also forgieue vs.

But if we will not forgieue men their trespassses, no more will our Father forgieue vs ours. *Matth. 6. 14. 15.*

The same promise is repeated againe, *Luke 6. 37.* Iudge not and ye shall not be iudged, condemne not, and ye shall not be condemned, forgieue and ye shall be forgieuen.

What is the blessing of those that be of a peaceable and quiet spirit, desirous of peace?

They that seeke peace and follow after it, shall see many good dayes: For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. *1. Pet. 3. 10 11. 22.*

And *Prou. 20. 22.* Say not I will recompence euill, but vvaite vpon the Lord, and he will save thee.

A gracious blessing: and this no doubt is one of those righteous wayes which so please the Lord, that he will make the enemies of such as walke in it, to be at peace with them, *Proverbs 16. 7.*

Such are the blessings of those that be harmelesse, the blessings of the helpfull do follow.

First therefore, what is the blessing of the peace-maker?

Our Sauiour Christ pronounceth such also blessed. *Matth. 5. 9.* Blessed are the peace-makers (saith he) for they shall be called the children of God. And *Prou. 12. 20.* To the counsellors of peace shall be ioy.

What is the blessing of such as be helpfull to anie that are iniuriously oppressed, or be in great distresse, by seeking the lawfull reuenge or succour of the ciuill magistrate, against the ouer-mightie and cruell aduersaries?

We

We may see it in the example of Queene Esther, vvhom God blessed for succouring the Iewes against the malice of Haman, by her petition and sute made to the king for them.

The storie is notable, as it is recorded in the book of Esther.

What prooffe haue you that God will blesse them, that do of holy fortitude and courage, yeeld succour and help to such as be in speciall distresse and danger; yea and which take more priuate reuenge, when so it is necessarie, and the ordinarie helpe of the magistrate cannot be so speedily obtained?

We see a prooffe of it in the example of Iael the vvsfe of Heber the Kenite, of vvhom it is vvritten, that she vvas blessed aboue other vvomen, because she being but a vvoman, yet tooke courage to kill Sisera a mightie Captaine and chiefe enemye of the people of God, Iudges chap. 5. 24.

Yea and Psalme 137. vers. 8. 9. O daughter of Babell (saith the holy Psalmist) worthie to be destroyed; blessed shall he be that rewardeth thee as thou hast serued vs. Blessed shall he be, that taketh and dasheth thy children against the stones. This bleissing came vpon king Cyrus, and his souldiers which were employed in the seruice of his warres, to the subduing of Babylon.

And thus also came the blessing of God in the like case vpon Iehu, for executing the iudgement of God vpon Ahab and his house, and vpon the false prophets of Baal: yea thus all the extraordinarie Iudges which saued Israell, and tooke vengeance vpon their cruell oppressours, they were blessed of God in all their holy and couragious enterprises to that end, as is plentifully testified in the Booke of the Iudges.

Now, what is the blessing of those that be good and mercifull to such as be poore and stand in neede, though they be not in so present daunger, by reason of anie aduersaries which do furiously pursue and assault them?

In the 13. chap. of the Prouerbs, verse 22. A good man (saith king Salomon) shall giue inheritance to his childrens children.

And Matth. 5. 7. Blessed are the mercifull (saith our Saviour Christ) for they shall obtaine mercie.

Read also Mat. 25. 34. &c. Come ye blessed of my father, &c.

The Blessings. For I was hungrie, and ye gaue me meate. Thus in the Epistle of Iames chap. 2. 13. mercie is said to reioyce against iudgement. He that is mercifull rewardeth his owne soule, Prouerb. 11. 17. and chapt. 17. 19. He that is mercifull to the poore lendeth to the Lord, and the Lord wil recompence that which he hath giuen. It causeth great comfort to the conscience, in the assurance of Gods loue. Reade 1. Iohn 3. 17. 18. 19. 20. 21. 22. 23. Reade also Luke 14. 12. 13. 14. When thou makest a dinner, &c. bid the poore, &c. (saith our Sauour Christ.) and thou shalt be blessed, because they cannot recompence thee: for thou shalt be recompenced at the resurrection of the iust.

It followeth, that we consider of the blessing of God vpon friendly dealing, yea euen toward those that be not poore or in present misery, one Christian friend to another, for their mutuall reioycing and comfort in the wayes of God.

What prooffe haue you of this?

Jonathan had the blessing of God vpon his faithfull and godly friendship toward Dauid before he vvas King: in that God mooued Dauid after that he vvas King, vwhen Jonathan vvas now dead, to recompence his friendship by friendly & mercifull dealing toward his posteritie. 2. Sam. chapt. 9. 1. 2. 3. &c. Reade also 1. Sam. 15. 6.

You do well in restrayning the blessing to holy and godly friendship; for as touching meere ciuill or worldly friendship in carnall respects, when men delight in companying together for good cheare, and for pastime sake, at the tables or cardes, or in the bowling-alley, &c. such friendship commeth into no reckening before the Lord. One carnall friend hath his recompence with another. God holdeth himselfe no debter to either of them.

A prooffe whereof we haue in the place a litle before alledged, Luke 14. 12. And againe chapter 6. 32. 33. 34. If you loue them that loue you, what thanke shall ye haue? for euen sinners loue them that loue them, &c.

God will no more recompence carnal friendship, then vaine-glorious almes, &c.

They

They therefore that be truly wise, will auoide such wast and lost workes: they will not worke thus for naught, seeing the Lord hath prepared so many blessed workes for vs to walke in. Euery worke is lost labour, which God doth not vndertake to blesse and reward.

But godly friendship no doubt is a vertue, to the which the blessing of God belongeth.

The blessing of those that are louing and kind, not onely to their godly friends, but euen to their enemies also, in readinesse to forgiue them, and in their need to helpe them, &c. the blessing (I say) of these is yet behind: What prooffe haue you that God will blesse such?

It followeth in the same place of Luke, chapter 6. verse 35. wherefore (sayth our Sauour Christ) loue ye your enemies, and do good, and lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most high: for he is kind to the unkind, and to the euill. Be ye therefore mercifull, as your father also is mercifull.

Reade also Prouerbs 25. 21. 22. If he that hateth thee be hungry, giue him bread, &c.

The Lord will recompence thee. But in the place of Luke, our Sauour Christ doth most liuely set forth the excellency of this dutie in the sight of God, by the blessing which he assureth vs to belong vnto it.

And verily, the Lord will be so much the more carefull in that case to make recompence, not onely because all kindnesse to such is most vnthankfully accepted at their hands; but chiefly because the children of God do in this duty most of all deny themselves: yea, because herein they haue the greatest victory ouer themselves.

Hitherto both of the interpretation, and also of the equity, and of the curse, and now last of all of the blessing belonging to this Commandement.

The vse is yet behind.

Haue you perfectly obeyed this holy & righteous Commandement of God: that is, haue you bene so perfectly meeke, patient, peaceable, &c. and haue you bene so helpfull euery way to euery body: yea, euen to those whom you take to be your

Every one of vs
is a damnable
transgressor.

enemies, that you may perswade your selfe to be out of the daunger of the curse, and that you may reioyce in the hope of the blessing of this Commandement for any worthinesse thereof?

No: but contrariwise I find my selfe to be by nature cruelly and spitefully minded: for vpon euery occasion I am easily prouoked to anger, and to reuiling speeches, quarelling and fighting: I am very apt to wish euill, and to seeke reuenge, either openly or priuately, against all that I imagine to do me the least wrong, and therefore I must needs acknowledge my selfe to be so farre from the blessing of this Commaundement, that the curse is due to me: yea, I am already vnder it, saue that I trust God will for Christ Iesus sake, haue mercy vpon me, and forgine me my sinnes.

It is true, both concerning your selfe, and euery one of vs. The Scripture saith not in vaine: The spirit which is in vs lusteth after enuie, Iames 4. 5. Reade also the beginning of the same Chapter.

And to this purpose, let vs marke and we shall perceiue, that when the Spirit of God mindeth to set out the corruption of our nature (as he doth oftentimes in his holy Scriptures) he standeth much vpon this point, to describe how exceeding cruell and reuengefull we are, euen resembling the Diuell, by whom we are peruerted, who was himselfe a murtherer from the beginning. Reade Isaiah chapter 1. 15. Your lands are full of bloud, that is, of cruelty. And chapter 11. 6. we are in our naturall corruption compared to the Wolfe, Leopard, Lyon, Beare, Aspe, Cock-atrise. And chapter 59. 3. Your hands are defiled with bloud, &c. And the like, Psalme 14. 3. 4. and Ro. 3. 10. &c. Yea we thinke it great reason, that we may boldly giue euery man as good as they bring: that is, that we may lawfully reuenge our selues to the vttermost, &c. We see how little children will striue to giue the last stroke or tap. And touching the strength of this sinne, we haue a liuely patterne in Lamech, Genesis. 4. 23. 24. Heare my voice, &c. I would slay a man for my greater wound, and a young man for my lesser hurt.

It is euident therefore, that vnlesse we find redemption
and

and iustification by our Sauour Christ, we cannot but perish for euer in these our finnes.

*Everyone of vs
is a damnable
transgressor.*

And this we are the rather to obserue in this Commandement, because our cruelties and bloody finnes are not otherwise washed away, but by the bloud of our Sauour Christ, and by his induring of all cruell and hard dealings at the hands of men, and all seuerity of punishment from the hand of God for our sakes. For without bloud there is no remission of finnes, Heb. 9. 22. 23. &c. Yea note, that as the height of our sinfull corruption appeareth generally against vs all in this, that both Iewes and Gentiles conspired in most cruell and despitefull maner, to put our Sauour Christ the Lord of life and glory, to a most reprochfull and cursed death: so on the contrary, the infinite perfection of Gods mercy shineth forth most brightly, in so much as he hath appointed that to be the onely meanes of our eternall redemption and saluation, which alone in his iustice might haue bene as the broade scale of our euerlasting condemnation, according to that we reade Mathew 22. 33. 34. &c. And againe, Luke chap. 20. verse 9. &c.

Wonderfull therefore is this mercy of our God, whereby the bloud of our Sauour Christ speaketh better things for vs, then the bloud of Abell did against Caine, Hebrewes chapter 12. verse 24. For this bloud cleanseth vs from all sinne, 1. Iohn, chapter 1. 7. Yet so, as if we would haue forgiveness of murther with Dauid, of hatred with Iosephes brethren, of persecution with Paule, &c. we must repent with them in godly sorrow for the same, or any other our finnes in the same kind, against this holy Commandement. Yea further, we must labour not onely to be harmelesse, but more and more to be helpfull, to the preservation and comfort of life, &c. For the power of our Sauour Christ his death to the mortifying of sinne, and to the quickening of vs vnto newnesse of life, goeth alwayes with the merite and worthinesse of his death, to take away the guiltinesse of sinne, &c.

Who was more tender hearted then Paule after he was conuerted, &c.

Our Saviour
Christ's perfect
obedience for
vs.

But that your faith may be established to beleue in Christ for your redemption, touching your transgressions against this Commandement: and that he is your righteousness in the obedience of it:

What prooffe haue you that he hath perfectly obeyed it for you? And first touching his innocency and harmlesnesse, with all the vertues belonging thereunto, what prooffe haue you thereof?

We haue a full prooffe of our Saviour Christ his perfect innocency, in that it is truly testified of him, that euen then, when he was most grievously oppressed and prouoked by his enemies, yet he did not open his mouth; for so it is written: He was brought as a sheepe vnto the slaughter, and as the sheepe is dumbe before the shearer, so opened he not his mouth, Isa. 53.7. And 1. Peter 2.23.24.25. When he was reviled he reviled not againe, when he suffered he threatned not, &c.

And as touching his perfect meeknesse in obedience to God, euen then when he did beare the most heavy burthen of our sinnes, and did drinke the bitterest cup of Gods vwrath that might be, euen dregges and all: it is further most faithfully testified, that he did not with the least discontentment mutter against it, but in all reuerence humbly prayeth: My father, if it be possible let this cup passe from me: neuertheless not my will but thine be done, Matth. 26. 36. &c. and Luke 22. 42.

These are indeed very sufficient proofes: for if there had bene any vnaduised anger, or any other bitter affection in him, it would then surely haue broken forth and vttered it selfe, when he had most vehement prouocation thereunto.

Moses though when he liued he was the meekest man that was vpon the earth, yet when he was prouoked, he spake vnaduisedly at a certaine time: but so did our Saviour Christ neuer. He was sometime angry indeed, but with a holy anger, not of impatience or vnbeleefe, but for the vnbeleefe and hardnesse of heart that was in the people, he together with his anger mourning for them, Reade Marke 3. 5. yea though his wicked aduersaries did of purpose prouoke him, what

what they could, yet were they not able to put his holy soule out of patience, Luke 11.53.54.

Our Saviour
Christs perfect
obedience for
vs

He was therefore a perfect well stayed man, seeing he knew how to be angry without sinne, neither offended in his tongue. For if any man sinne not in word (sayth the Apostle James) he is a perfect man, chap. 3.2.

Thus then it is euident, that our Saviour Christ was perfectly innocent and harmelesse, Hebr. 7.26.

Shew likewise what prooffe you haue of his perfect obedience in doing all good, in shewing mercy, pity, and compassion, and in deliuering and sauing all such as it was meete for him (according to the appointment of God) to succour and relecue, and to deliuer and saue?

This is so manifest in all things recorded of him in the holy Gospell, both touching his word and workes, and also touching the very thoughts and intents of his heart, that it can be no more hidden then the Sunne shining in the full brightnesse of it. His doctrine is a most gracious and saving doctrine, and altogether tending to settle and confirme all perfect peace, both betwixt God and man, and also betwixt men among themselves. His workes likewise were all workes of mercy, towards all sorts of impotent and diseased persons, and specially toward the forlorne soules of all, both sicke and vbole, poore and rich, &c.

And finally, what may be added to this, that in his death and by his death he hath giuen life, yea, euerlasting life and happinesse, not onely to his friends, whose hearts he had already won to himselfe, by his most gracious and more then friendly dealing toward them, but also to many of those who were yet his bitter enemies, he praying most hartily for them upon the crosse, saying, Father forgive them, for they know not what they do, Luke chapter 23. verse 34.

Reade Matth. 4. 24. and chapter 8. 16. 17. and chapter 15. 32. and Luke 19. 41. &c.

Reade also Matth. 9. 11. 12. 13. and chap. 18. 11.

What remaineth therefore, but that we yeeld all worthy honour and praise to this our most blessed and perfect Saviour?

*Our Saviour
Christ's perfect
obedience for
us.*

Let vs therefore vnfeignedly repent of all our former finnes against this holy Commaundement; of all our anger, wrath, bitterneſſe, of our cursed ſpeeches and wiſhes, and of all our murderous and hatefull thoughts, &c. And let vs labour, more and more to mind, ſpeake, and practiſe all goodneſſe, &c.

If we ſhall not do thus, behold ſinne lyeth at the doore, as the Lord ſayd to Caine, Gen. 4.7.

And as he ſayth to the Iewes, Ier. 7.9. Will ye murder, &c. and come and ſtand before me, and ſay, we are deliuered, &c. ſo will he ſay vnto vs, Will ye be hatefull and wrathful? will ye curſe and raile? will ye quarrell and fight? and yet for all that thinke to find mercy with me, &c. Reade alſo Pſalme 50. 16. &c. Keepethou this wretched vnfaithfulneſſe from vs o Lord: and graunt vs alwayes thy ſaluation, aſwell from the power of ſinne, as from the guiltineſſe and puniſhment of ſinne, we humbly beſeech thee for Chriſt Ieſus ſake, that we truly worſhipping and ſeruing thee, and liuing in loue toward our brethren all our life here, may liue for euer with thee in thy heavenly kingdome, through the ſame our bleſſed Lord and only Sauour Ieſus Chriſt, Amen.

The ſeauenth Commaundement is next.

Which is that?

Thou ſhalt not commit adultery.

The Lord hauing in the former Commandement provided for the defence and cheriſhing of thoſe to whom he hath already giuen life; he doth in this which commeth now to hand, take order for the pure and honourable propagation of mankind: becauſe otherwiſe, by reaſon of the mortality of man, the earth ſhould ſoone be left empty and voyd, at the leaſt of an honeſt and godly poſterity, &c.

And beſides next vnto murder, this ſinne of adultery hath the next place in the greatneſſe of the offence.

This Commandement, as well as the reſt, bindeth all eſtates and degrees, aſwell high as low.

Let vs now come to the interpretation. And firſt concerning the negative and forbidding part.

What is the ſinne of adultery, which is here thus expreſſly

presly forbidden?

It is the breach of the marriage covenant, either on the husbands or on the wives part: and of their parts also which breake it with them, whether they be married or unmarried.

It is that sinne which is forbidden Leuit. 18. verse 20. where the Lord doth more plainly expresse what it is.

It is committed also, if any vpon vniust diuorces marry any other, while their former yoke-fellowes do liue, Marke 10. verses 11. 12. and Matth. 5. 32. and chap. 19. verse 9. and Luke 16. 18.

Yea the husband committeth adultery, if he take any other wife to the former, though he do not put her away, but keepe her still as his wife, together with the other.

This sinne is forbidden, Leuit. 18. 18. *Vide Tremel, & Iunij interpretationes & annotationes*, Deutronic 17. 17. and chapter 24. 1. 2. 3. 4. and Mal. chapter 2. 14. 15. 16. See Tremel Matth. 19. 3. 4. 5. and 1. Cor. 7. 2. The espoused party breaking the faith of her marriage promise, committeth adultery, though as yet she is not married, and therefore hath the adulterers punishment by the Law of God, Deut. chap. 22. verses 23. 24.

Thus adultery is forbidden, howsoeuer it is committed.

But is there no sinne else forbidden in this Commaundement as a transgression against the law of marriage, but only the vnfaithfull breach and violating of the covenant thereof?

The Lord no doubt forbiddeth euery intemperate and irreuerend or dishonourable abuse of marriage, betwixt those which be already married: yea, and all light, wanton and vnadvised purposes or thoughts, which any haue with themselues, to make entrance into that estate hereafter.

It is true: for marriage being in it selfe a very reuerend and honourable ordinance of God, Heb. 13. 4. there is good reason, that it should be euery way reuerendly and honourably, both enterprised and dealt with. The sinne therefore and errors on either hand, are to be auoided.

Which are the sinnes and errors to be auoided concerning entrance into them aried estate?

They are partly such as do concerne the mind and inward affe-

Sinnes forbid-
den.

Sinnes forbid-
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tion of those that intend mariage, and partly such as do concerne their outward persons.

Which are those that concerne the mind?

When any do not esteeme reuerendly of mariage, as of the good and honourable ordinance of God.

When such as haue in some measure an honourable estimation of it, do not yet in their minding of mariage respect the right ends, or not the principall ends principally. When such as respect the right ends, yea, and the principall ends principally, yet haue not due care to prepare themselves with meete gifts, either for wisdom and gouernement, or for an honest and conuenient trade of life and calling, to liue and maintaine a family thereby.

Finally, when such as are in some good measure prepared with all meete gifts for their condition and estate, do inordinate-ly affect and aspire after mariage with such as be aboue their degree, while they suffer their hearts to be stolen away by beauty or riches, or any like vaine and dangerous temptation.

These indeed are sinnes and errorrs of the mind, contrary to the right maner of intending and desiring mariage. Now which may the errorrs be, concerning the persons of such as shall intend mariage?

When either the one or both of them are unfit, either by reason of the first childhood, which is not farre enough from the cradle: or by reason of that which we call the second childhood, which by the course of nature is too neare the graue.

When such intend to marry, who (though for yeares they are meete) yet the one of them is not meete, through some defect in nature, or through some noysome or contagious disease.

*But then especially is the enterprise of mariage unlawfull, when the persons so intending, are such whom nearenesse of blood, or of affinity and kindred by mariage, doth forbid: such as God forbiddeth to marrie together in the eighteenth Chapter of *Leuiticus*.*

It is true: and this now last mentioned, is that sinne which is called incest, because it is a speciall breach of chastity: yea, as though it should be sayd, that such are altogether voyd of chastity, whosoever regard not to auoyd such incestuous defilements as are here rehearsed.

Such

Such therefore are the errors and finnes to be auoided, touching entrance into mariage. *Sini forbidden*

There are also abuses of mariage it selfe, as hath bene further mentioned in the former answer: but I leaue that to the consideration of those that be married, from the speech which was directed to them for their more particular instruction and admonition that way; according to that which is written in diuerse places of the holy Scriptures: such as we reade 1. Cor. 7. 3. 4. 5. Leviticus 18. verse 19. and chapter 12. with some cautions against ceremonious scruple, and chapter 15. verse 25.

Hitherto concerning the sinne of adultery, and of those other errours and finnes which are against the Law of mariage.

Let vs now go forward.

What other sinne of vncleannesse is forbidden in this Commandement beside adultery?

The Lord our God doth here also straightly forbid those finnes vvhich are knowne by the name of fornication: not onely that vvhich is otherwise called vvhoredome, practised in the stewes or brothell houses, by common harlots, vvhores, and strumpets, vvith all such as vvill giue them the prise and hire of their vvickednesse: but also that vvhich vpon occasion, and through speciall temptation, is committed by such single persons as neuer committed the like before: vvwhether they did it in mutuall purpose and promise of mariage, vvithout lawfull espousage, or after betrothment and contracting, vvwhile yet the mariage hath not bene solemnized: or vvwhether they did it vvithout any purpose of mariage, or vvith a false pretence thereof on either part, vvwhich maketh the sinne so much the more grievous.

There is no doubt but it doth so: as may be gathered from that Law of God, Deut. 22. verses 20. 21.

And touching common whoredome, reade how that is forbidden, Leuit. 19. 29. and Deut. 23. 17. 18.

There are yet many other finnes which God forbiddeth in this Commaundement, as hath bene declared: Rehearse you which they be.

Sinnes forbid-
den.

The Lord doth furthermore forbid in this his holy Comandement euery other kind of filthinesse of the body; together with all outward prouocations and occasions thereof: yea, and also euen the very inward consent and lust of the heart, after any kind of filthinesse and vncleanenesse of the flesh whatsoeuer.

There are three parts or branches of this your answer.

First, the Lord (beside the prohibition of the former sinnes) forbiddeth all other filthinesse of the body.

Secondly, that he forbiddeth all outward prouocations and occasions thereof.

Thirdly, that he forbiddeth the very vncleane lust of the heart.

In this order therefore let vs inquire of these things, that we may see the more fully, both into the excellent purity of this Law, which forbiddeth and condemneth all filthinesse whatsoeuer: and also that we may the better know, what great cause we haue to be humbled before God, by reason of the most abominable filthinesse which is in our nature, vntill we be washed and cleansed from the same by the washing of our new birth in Christ Iesus, &c.

And first, which are those other kinds of filthinesse of the body, which the Lord doth moreouer and beside all the former, forbid in this his Commandement?

They are either violent deflowring and rauishment, vwhether of maide or married vwife, young or old, vvhosoener: and specially all incestuous fornication and adultery.

Or else, they are those abominable actions vvhich be contrary to the lawfull vse of nature, such as are those sinnes, which may be vnderstood by these three names, not once to be named, saue onely for necessary admonition and vvarning against them: Onans sinne, Sodomitic or buggery wih men, and buggery wih beasts.

Or last of all, when any worketh filthinesse alone wih himselfe, and is defiled in his body, by vnchast and filthy dreames, as a diuellish fruite thereof.

These are most abominable kinds of filthinesse, euen such as our hearts and eares ought to abhorre and tremble at, whensoever we thinke, or speake, or heare any thing of

of them, though it be to the reproofe and condemnation of *Sinnes forbidden.* them.

Neuerthelesse they are no other, then haue bene practised of men and women, young and old, of no worse nature then we our selues are without the grace of God.

O. violent and that also incestuous rauishment we reade 2. Sam. 13. 12. 13. 14.

Of incestuous fornication and adultery we reade of the practise thereof, Genesis chapter 19. verse 3 1. &c. and chapter 35. 22. and 1. Corinthians chapter 5. verse 1. These sinnes are forbidden Leuit. chap. 18. verses 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17.

Of Onans sinne we reade Genesis 38. 9.

Of the more abominable filthinesse of the Sodomites or buggery with men, we reade Genesis 19. 5. &c. And Iudges chapter 19. 23. and 1. Kings chapter 14. verse 24. and chapter 15. 12. and chapter 22. 46. and 2 Kings 23. 7. Ezek. 8. 14. See the interpretation & note of Tremel. Habbak chapter 2. verses 15. 16. Finally, Rom. chap. 1. 24. 26. 17. This sinne is forbidden Leuit. 18. 22.

Of the abominable filthinesse of buggery with beasts, we reade how the Lord hath forbidden it, Leuit 18. verse 23. and 1. Tim. 1. 10. And there haue bene some among our selues iustly executed for it. And wofull are the practises of many with their owne bodies, which God onely seeth and knoweth, and will certainly in his time take vengeance thereof, if it be not preuented by speedy repentance.

But alas, what shall we say? are children to heare of these things? and are they to be taught and warned thus plainly against them? No doubt, there is great need they should: or else God would neuer haue mentioned them in his holy Scriptures.

And shall the Diuell be suffered to draw both young and old into these sinnes, and euen partly for want of knowlege, how odious and abominable they are before God: and shall not we giue one another warning, that so great and grosse wickednesse might bee preuented?

The like is to be sayd of other grieuous sinnes.

It is pity indeed that it should be once heard off, that the sonne should kill the father, that the wife should murther her husband, yea euen with her owne hands: that the husband should breake his wiues necke, that any should haue drowned or poysoned themselues. Yet seeing these sins are committed of men and women among vs, shall they not be cried out against from the word of God, &c.

Wherefore children be ye admonished, as well as you of the elder sort, and take heed betimes to auoid all filthinesse of your bodies: for if you will not call to God for grace and take heed betimes, it will aske you deepe heart-smart ere you dye, or else euerlasting torment after death in hell fire: from the which I beseech God of his infinite mercy, euen for Christ Iesus sake to blesse, preserue and keepe vs both young and old, Amen.

Hitherto of the first branch of the former answer.

The second branch followeth, wherein it was answered, that God forbiddeth not onely all these kinds of outward filthinesse, but also all outward prouocations and occasions of all filthy lust whatsoeuer.

Shew what maner of prouocations and dangerous occasions they may be.

They are these which follow, and if there be any other like vnto them.

1 Houses of open vvhoredome.

2 Bawdes, which are the factors of whore-mongers and harlots or whores, to spie out, sollicite, and bring such lewd persons together.

3 All intemperancy in eating and drinking, especially of such things as any know to be more mighty then other, to prouoke and increase lust: as also the prouoking of others to eate of such things, and to drinke vnto drunkenesse, &c.

4 Ouer much sleepe and idlenesse.

5 All wandring and vnchast looking and gazing vpon the beauty of women, either in faces or breasts, &c.

6 Likewise, the beholding of pictures, vnshamefastly pictured or painted, and the reading of amorous bookes: much rather

the

the vnshamefast representation of the lewd and filty behanior *Sins forbidden.* of naughtie-packes, by enterlude vpon the stage, or by dauncing, or any other way: but most of all, if any embolden themselves to vse lasciuious speeches or filthy songs, and to fall to wanton kissing, or to any other vnseemely dalliance.

Of all these euill prouocations, we haue earnest warning giuen vs, as you haue heard, out of the word of God: and they are such things as both men and women are to be-ware of.

There are other prouocations more particularly to be auoided of women.

Which are they?

1 All light and curious setting out of themselves, in branery of apparell.

2 All excessive perfuming of them.

3 All immodest broiding, curling, and laying out of the haire: yea of strange haire, with like laying forth of their breasts naked and bare.

4 All vnnaturall colouring and painting of the face.

5 All nicenesse in their going, and in the mincing of their vvordes, to draw and allure the eyes and senses of men toward them.

6 All vnseasonable and ouer-familiar companying of any woman vvith any man: as likewise of any man with any woman, though neuer so honestly minded: specially in such places, as of themselves are apt to minister any dishonest temptation.

Finally, all vvhatsoener agreeth not with shamefastnesse and modesty of behanior, which is the chiefe outward ornament of that sexe.

Of these things also you haue heard how the word of God giueth vs like earnest warning.

Thus much therefore of the second branch of that your former answer.

The third branch is yet behind, wherein you said, that beside all these outward prouocations to vncleane and filthy lust, God doth in this Commandement forbid the very vncleane and filthy lust of the heart it selfe.

What prooffe haue you of this?

In the 5. chapter of *Mathevv* our Sauour Christ plainly affirmeth, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And chapter 15. verse 19. The very adulterous thought doth defile a man.

The words of our Sauour Christ are very plaine indeed to this purpose.

But seeing the Lord forbiddeth so many, and those so grosse and abominable kinds of filthinesse of the flesh: Why doth he vnder the name of adultery comprehend them all?

Because howsoeuer all filthinesse against nature, as also all violent rauishment and incest considered in the act it selfe, or most vile maner thereof, are more hainous then adultery: yet in regard of diuerse weighty reasons and circumstances, the Lord hath thought good to make mention of adultery, as of the greatest and most grienous sinne among them all.

Can you shew which those reasons and circumstances are?

First, because of that high estimation which the Lord God hath of the marriage covenant, which by adultery is most directly broken and dishonoured.

Secondly, because euen they that are wickedly bent to follow their lust, do more easily and more vsually imbolden themselves to this sinne (if they see how they may attaine vnto it) then vnto rauishment and incest, or vnto those sinnes which are against the vse of nature.

Thirdly, because this sinne hath in their conceipt, a more cleane and safe couert, to conceale and hide it selfe from the eyes of men, then any of them all.

Finally, because more persons are more deeply iniured and dammified by the committing of this sinne, then of any of the rest.

The truth of these things is easily discerned.

But now at the last, leauing these filthy sinnes of the flesh, which cannot but be odious to all honest and chaste hearts, and euen an humbling vnto vs all, to be detained in the thought of them, and to heare and consider of the vilenesse

vilenesse of our nature, through the corruption of sinne: and further also, a tedious and vnwelcome discourse, saue that of necessity all flesh must herein giue glory to God, in the acknowledgement and bewailing of the same so horrible a corruption of our nature: which as we se is free from no kind of sinne.

Why all other transgressions of this commandement, are comprehended vnder adultery.

Let vs come to the affirmatiue part of this holy Commandement, and see what pure and vndefiled vertues and duties our most pure and holie God doth commaund vs in it.

Shew which they be?

The Lord our God commaundeth euery one of vs, both in single life, and in the married estate, from the first of our yeares, to the last of our dayes, to possesse our vessels, that is, our bodies, in holinesse and honour: and that to the same ende, vve labour after all those graces and vertues, and vse all those good meanes and helpes in the practise of the same vertues, vvhich be meete and necessarie thereunto.

Of these vertues whereof ye speake, some are necessary, both for the one estate and for the other, both for young and for olde: and some are more particularly belonging to the married estate: and that also, partly for comfortable enterance, into it, and partly for happie continuance in it.

Which are the vertues of the first sort, and the meanes and helpesthereunto, such as belong to all, both married and vnmarried, yong and old, euen from the first time that we come to any discretion, to the end of our liues?

They are these foure.

First chastity, vvhich is an vndefiled cleannessse of the mind, suppressing and keeping vnder all inordinate lust of the bodie.

Secondly shamefastnesse, vvhich is as the nource of chastitie, vvhether the heart being as it were stricken and rebuked in it selfe, the face blusheth, so soone as vve either thinke or heare, or behold (though at vnawares) any vncleanly and vnshamefast speech or action.

Duties com-
manded.

Thirldly temperance, which is as the bridle of bodily lust, in that it utterly absteinetb from all unlawfull pleasures and delights.

Fourthly sobriety, which is as one may say, the beauty and perfection of temperance, consisting in the moderation of all lawfull pleasures and delights.

And finally (as meanes and helpes to all these vertues) earnest prayer, and the same also sometimes ioyned with the holy exercise of priuate humiliation and fasting: and alwayes diligent exercise in some honest businesse or other.

These vertues, with the meanes and helpes thereof, are indeed common to all both young and old, one and other. Concerning the which also, we are not onely to be carefull euery one to practise them himselfe, but all stand further more bound, as much as lyeth in euery of vs, to cherish them in other, and to suppress the contrary. And specially such as haue gouernement stand bound to looke vnto it, concerning all that belong to them, Tit. 2. 1. 2. 3. &c.

But as was sayd, there are other vertues and duties, which do more particularly belong to the married, and that also partly for comfortable entrance into it, and partly for happy continuance therein.

Which are those that appertaine to comfortable entrance into the married estate, in way of preparation thereunto?

First, that the parties intending marriage, do in their hearts acknowledge it to be the holy and honourable ordinance of God.

Secondly, that they haue such gifts as do of right belong to the married estate: such as are, some skill and honest trade to get their liuing vwith the labour and exercise thereof, as also wisdom for the religious ordering and gouerning of a family; with a mind prepared to indure, and chearefully to passe through the manifold troubles vvhich are mixed vwith the comforts of that condition of life.

Thirldly, that they seeke their yoake-fellow by hearty prayer to God.

Fourthly, that they seeke the counsell and consent of their parents;

rents; or for want of naturall parents, the counsell of such as are *Duties com-
manded.* in stead of parents vnto them.

Fifthly, that after all due aduice and free consent obtained, & their owne hearts firmly united betwixt themselues, they seeke thenceforth to be religiously contracted and espoused.

Finally, that they deferre to come together as man and wife, till their mariage be publikely and in lawfull maner solemnized and blessed in the Church of God.

Such are the graces & vertues to be obserued, for the right maner of comfortable entrance into the married estate.

Now which are they which be necessarie for happie continuance in it?

They are these which follow.

First, that the promise and faith of the mariage couenant be entirely and constantly kept.

Secondly, that mutuall loue and benenolence be alwayes on both parts, wisely and soberly cherished and maintained, as well in aduersitie as prosperitie, with a fellow-feeling each of others ioy or grieffe.

Thirdly, that long and vnnecessarie absence or separation be auoyded.

Finally, that, as they be one flesh, so also they be of one spirit, consenting in all good things, and specially in the spirituall duties of Gods holy seruice and worship; and euen for the same cause, in bodily abstinence it selfe, so often and so long as the word of God, and partly the verie course which God hath set in nature, sheweth that it is conuenient and meete they should abstaine.

But are all bound vpon the due obseruation of all the former rules and cautions, to seeke mariage by the charge of this Commaundement?

Whosoener haue not a speciall gift from God, to line purely & chastly without mariage, they are all bound to seeke it, yea although in their owne hearts they would chose rather, or had already rashly vowed to line a single life.

There is no doubt but it is so: according to the Apostles rule, 1. Cor. 7. 2. To auoide fornication, let euerie man haue his wife, and let euerie woman haue her owne husband. And

againc verse 9. It is better to marrie then to burne.

And then consequently, it must needes be much better to marrie, and so to auoide the burning heat of lust, then by shunning mariage, to fall into those filthie practises which are worse then fornication, as many do, according to that which hath bene declared before.

They also do very wickedly against this Cōmandement, who soeuer standing in need of Gods ordinance, do shun it because of the trouble and charges of it, which grow by increase of children, &c. For they, therein plainly bewray against themselves, that they are without true conscience and remorse of sinne, and that they are also voide of faith in Gods fatherly prouidence, &c.

Yet so, as againe we are to remember, that mariage must not be rashly and inordinately hasted before the time.

But now, as touching those few, which haue the gift to liue chastly in single life; is it in no wise lawfull for them to marrie?

They are not forbidden to marrie. Neuerthelesse, when God hath giuen the gift, and so long as it pleaseth him to continue it; they that haue receiued it shall do best, who will haue care to vse it in their single estate, so long as they may bring most glorie to God, by their abstayning from seeking a wife.

It is true: and so are the words of our Sauour Christ Mat. chapter 19. concerning this matter to be vnderstood, where he saith, verse 12. in the end of the verse: He that is able to receiue this, let him receiue it. And so also is the Apostle Paul to be vnderstood, in his whole disputation about the same question, 1. Cor. the 7. chapter.

Hitherto of the interpretation of this seventh Commaundement, both touching the euils forbidden, and also concerning the vertues and good duties commaunded.

The equitie of it commeth now to be considered: Shew you therefore, what the equitie of it is.

The equitie of this Commaundement may be considered diuerse wayes.

How is that?

First, in respect of God the author and giner of it.

Secondly,

Secondly, in respect of euerie one to whom it is giuen apart.

Thirldy, in respect of the Church and common wealth of God, more generally and ioynly considered.

First therefore, in respect of God himselfe, what is the equitie of it?

First, because God our heavenly Law-giuer, is in himselfe most pure and holy, therefore it is most meet, that he should forbid his people all uncleannesse; and on the contrarie, command all puritie and cleannesse both of soule and body.

Secondly, in so much as the continuall propagation & increase of mankind, as well as their first creation is belonging vnto God, it is likewise very meete, that he should appoynt the way and meanes of the same increase, and not that it should be left to mans owne wandring and inordinate lust.

Thirldy, because he hath sanctified and appoynted mariage, for a most gracious and comfortable remedie against all uncleannesse.

Fourthly, because he hath adopted our bodies aswell as our soules, to be the temples of his holy Spirit, and members of the mysticall bodie of our Sauour Christ.

Finally, seeing all lawfull promises, couenants, and bargains, are to be performed, yea though it be to a mans hinderance, as we reade in the 15. Psalme, it is much rather euerie way equall and meete, that the couenant of mariage, be especially regarded, seeing (above all other humane contractes) this is honoured with the title of the Couenaunt of God.

Thus therefore in respect of God, we see how great the equitie of this Commaundement is.

What is the equitie of it, in regard of our selues more particularly considered?

It ariseth from the former ground: for in so much as God hath aduanced vs to especiall dignitie, above all brute beastes, and euerie kind of his vnrasonable creatures, it is meete that euerie of vs should seeke the increase and propagation of our owne kind and generation, in a more holy and honourable manner and way then anie of them do: and according-

The Equitie.

ly, both in marriage and out of marriage, to possesse our bodies in more holinesse and honour then they do, according to that which hath bene answered before.

And further also, because the sinne of bodily uncleannesse, bringing a speciall reproch vpon the person of euerie offender, as that which a man committeth more directly against himselfe then anie other sinne.

So indeede doth the Apostle Paule reason in the place before alledged, 1. Cor. 6. verse 18. Fly fornication; euerie sinne that a man committeth is without the bodie, but he that committeth fornication sinneth against his owne bodie. Wherefore, let vs reason here againe, as the Apostle hath taught vs in the 15. verse of the same chapter: Shall I then take the members of Christ, and make them the members of an harlot? God forbid. As though he should say, Fie vpon that. And much rather then, let vs reason: shall I take the members of Christ, and comit any sin of incest, or rauishmēt, or against the law & ordinarie course of nature? God forbid. Yea with most deepe detestation against all such abominable finnes, let vs say againe, and againe, and the Lord giue vs grace to say in truth of heart, God forbid. Farre be it from anie of vs once to thinke to do so. The very brute beastes would then condemne vs, for they shew themselues more orderly then so.

Now, what is the equitie of this pure and holy Commaundement in respect of the common wealth and Church of God, more generally and publikely considered?

First, because by fornication and adulterie, they are cumbered with the mixture of a base and cursed posteritie.

Secondly, because the right of inheritance is thereby many times wofully interrupted, specially in the base discent of noble men and Princes.

Finally, because by the wicked and bold example euen of a few, specially if they be of high place and calling, many are easily emboldened to commit much filthinesse, till the whole land be filled with adulteries, as the Prophet Ieremie complaineth in the 10. and 11. verses of the 23. chapter of his prophesie.

Hereby, as the same Prophet in diuerse other places complaineth, the iudgements of God were hastened against the land,

land: for because of adulteries and othes (as he saith in the same chapter) the land mourned, and the pleasant places of the wilderness were dryed vp, &c.

Hence therefore we haue a fit occasion to come to inquire of the curses and punishments, which God in his iustice threatneth against the transgressions of this his so equall and pure a Law.

And first, what is the curse against adulterie?

The curse is manifold, according to the manifold trespasse of this sinne.

Let vs consider diligently of them: rehearse you as shortly as you can, which they be.

In the ciuill course of Gods iustice, commaunded and practised among his people Israell, it was bodily death if it came forth to light. Yea euen among all heathen people and nations, God provideth that this sinne hath bene vsually punished, either with death, or some other very grienous and sharpe punishment, to the singular reproch of the offenders in the midst of them.

And whereas this sinne of adulterie is oftentimes kept secret, from the knowledge and sentence of the earthly iudge, it meeteth notwithstanding with sundrie curses from the diuine iustice and vengeance of God, such as are, either barrenesse of the wombe, or cursed of-spring, or monstrous conceptions, or with some one grienous bodily disease or other: and namely with that which is called the French pockes, which vsually waiteth vpon it. Yea it meeteth vvith a generall wasting, both of the vvhole bodily and worldly substance, and vvith an vntimely and wretched death.

Finally, no adulterer shall inherite the kingdome of God, but they shall haue their portion together in that lake which burneth vvith fire and brimstone for euer in hell.

That temporall death is the punishment of adulterie by the ciuill ordinance of God, reade Leuit. 20. 10. and Deut. 22. 22. And for the practise of other nations, reade Genes. 26. 10. 11. and chap. 39. and Ezek. chap. 16. 36. &c. and chapter 23. 10. and Ierem. 29. 22. 23.

Concerning other punishments and curses from the hand of God, we reade oftentimes in the Prouerbs, and in many other places of the holy Scriptures.

Finally, touching euerlasting destruction both of bodie and soule, 1. Cor. 1. 6. 9. Reuel. 21. 8. and chap. 22. 15. Hebr. 13. 4.

The same eternall destruction, belongeth also to the incestuous person, and to those that commit the sinnes against nature as in the same place of the Apottle to the Corinthians.

The lawes also of our own nation agreeable to the Law of God, do punish buggerie and rauishment by death. And further also by our law, the carnall knowledge of any woman-child vnder ten yeares of age, is felonie, and so death to him that defloureth her, though the child should giue consent.

And likewise also, God hath commaunded all those abhominable sinnes to be punished with temporall death, in the ciuill course of iustice among his people, as appeareth in the 20. chapter of Leuiticus, and in diuerse other places. Genes. chapter 28. reade how God by his owne hand punished Onans sinne. The like indignation he beareth against all selfe defilements.

Moreouer, God commaundeth the fornication of the maid found with child by another after mariage; as also the fornication of the espoused person, to be punished by death, Deuteronomy 22. 20. &c.

These things thus considered; let vs now go forward.

What is the curse of God against the transgression of the law of mariage, by taking more wiues then one, which is also a sinne against this Commandement, as hath bene shewed?

It is no doubt in it selfe, without the mercie of God, a damnable sinne, seeing it is a kind of adulterie; and God hath from the beginning alwayes punished it with much disquietnesse, and vexations in the families vvhether it hath bene entertained.

Reade Genesis 4. 23. 24. Yea we may see it in the family of Abraham, and of Iaakob, Genesis chapter 16. and chapter 29. and chapter 30. And also 1. Samuel 1. Contrariwise Isaak liued a more sweete and comfortable life with his onely wife Rebecca, for that he kept both himselfe and his loue entire vnto her. Genes. 24. 67.

Now, which is the curse against fornication committed betwixt single persons?

Albeit the Lord doth not iudge it with so heauie a temporall punishment as he doth adulterie; yet he shutteth the very fornicator as well as the adulterer, yea, the vvanton bodie also, and filthie talker, out of his heauenly kingdome, 1. Corint. 6. 9. and Ephes. 5. 4. &c.

So indeede we reade it plainly expressed in those places. And concerning temporall punishment, reade Exodus 22. 16. 17. and Deuteronomy 22. 28. 29. Leuiticus chapter, 19. 20. 21. 22. it is such, as when it was in practise did sufficiently fray all well disposed persons from this sinne, beside the feare of the eternall punishment of hell.

What is the curse against intemperance in eating and drinking?

King Salomon doth notably lay it forth in the 23. chapter of his Proverbs, verse 21. The drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragges. And then verses 29. 30. To whom is woe? (saith he) to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? to whom is the rednesse of the eyes? Euen to them that tarrie long at the wine, and so forth to the end of the chapter. And our Saviour Christ Luke 21. 34. Take heede to your selues, least at any time your hearts be oppressed with surfeiting and drunkenness, and cares of this life, and least that day (that is the day of the last iudgement) come on you at vnawares.

Reade also Isa. 5. 11. 12. 13. 14. The curses of this sinne are banishment and famine in this life, and euerlasting destruction in hell. Reade also verse 22. And likewise Amos 6. Chapter 1. &c.

What is the curse against the curious pride, & wanton nicenesse of women in apparell, with immodest curling and laying out of the haire, &c?

In the 3. chapter of the Prophecie of Isaiah, verse 17. &c. The Lord saith he will make the heads of such bald, and that he will discover their secret parts: he will take away all their ornaments, wherein they delight and pride themselves. And in steade of sweete saour (saith the Lord by his holy Prophet) there shall be stinke, and in steade of a girdle a rent, and in steade of dressing of the haire baldnesse, and in steade of a stomacher a girding of sackcloth, and burning in steade of beautie. Finally, the sword, famine, miserie, and all outward calamitie.

This is the curse of vaine and proud women.

The Curses.

What is the curse against the vanitie and pride of men in the same abuse?

In the Prophecie of Zephaniah, chap. 1. 18. In the day of the Lords sacrifice (as saith the Prophet) he will visite the princes, and the kings children, and all such as are clothed with strange apparell.

That is to say, such as are full of the maners and fashions of other nations, Isa. 2. 6.

What is the curse of adulterous thoughts and motions, if they be in the least measure consented vnto?

The curse and punishment of them is hell fire. Mat. 5. 29. 30.

And besides, all they that strine not against thoughts and motions vnto vncleanenesse, do at one time or other fall into the actions of vncleanenesse themselves: and so all the former curses already rehearsed, take hold of them.

We haue seene it before in the example of king Dauid: and therefore it is that he prayeth so earnestly: Create in me a cleane heart O God, &c. Psalm. 51.

Daily experience confirmeth the truth of it. Wherefore, it most vrgently standeth vs vpon, to hearken to the admonition of our Sauour Christ: If thy right eye cause thee to offend, plucke it out and cast it from thee: for it is better for thee that one of thy members perish, then that thy whole body should be cast into hell.

Finally, what is the curse of those that are so farre from care to further chastitie and temperance in others, and to stay the course of their vncleanely conuersation, that they willingly suffer themselves to be drawne into fellowship with them?

In the 50. Psalme verse 18. and 22. The Lord threateneth destruction, yea so as none shall be able to rescue and deliuer.

These then are the curses and plagues, which in the righteous iudgement of God belong to the transgressions of this holy & pure commandement of God. Euerie kind of vncleanenesse is abominable in his sight. Fornication doth greatly prouoke his anger. Adulterie doth set it on fire. Incest caueth it to breake forth into a flame. The sinnes against nature draw downe fire and brimstone to consume all from heauen.

The blessings follow: and they are either such as do more generally

nerally and ioyntly belong to chastitie, both in single life and in the married estate: or else they are such as belong partly to chastitie in single life, and partly to chastitie and faithfulness in the mariage couenant.

First therefore, which are the ioynt blessings of all that liue chastly, temperately and soberly, as well in the one estate as in the other?

It is a great blessing to either sort, that they are preserved, & set free from the former curses both of soule and bodie, of life, goods and name, the which the Lord threateneth against all vnchast, intemperate and wanton persons.

But their blessing is yet greater, in that they may with the vspeakeable comfort and peace of a good conscience, looke for the blessed appearance of our Saviour Christ, to their eternall saluation at the day of the last iudgement, Titus, chapter 2. verses 11. 12. 13. And Mattheu chapter 5. verse 8. Blessed are the pure in heart (saith our Saviour himselfe) for they shall see God.

He meaneth that all such shall see him to their vspeakeable comfort, and enioy the happinesse of his glorious presence, &c.

Reade also Ezek. 18.6.9.

But let vs more particularly consider of the blessing belonging to chastitie in either estate of life.

And first, what prooffe haue you concerning the blessing of those that liue chastly in single life?

We may behold it in the example of Ioseph, whom God not onely deliuered from the false slander of his Lady or mistresse this way; but also, he turned it to be a meanes of his aduancement to a higher degree of vworldly honour, for the singular benefite of the Church of God, Genesis chapter 39. and chapter 41. &c.

We may see it also in that law of Moses, vvherein God graciously prouideth by an ordinarie course of iustice, for the defence of the mayde falsely accused of dishonestie, Deuteronomy chapt. 22. verses 18. 19.

Finally, concerning the vnmarried, vvhether man or woman, mayde or vvidow, vvhosoener haue so speciall a gift of God, that

The Blessings. they can liue chastly without the helpe of mariage, which hath diuerse incumbrances going with it; and if they haue care to use it to the right end, the Apostle Paule saith, that they are the more blessed in that respect, so long as it shall please God to continue that his gift & bounteous grace vnto them, 1. Corinth. chap. 7.

This point indeede is fully disputed and determined in that Chapter: but with no preiudice against the married estate, specially as touching those that haue not the gift to liue chaste without it: Concerning the blessing of chastitie in single life, reade verses 1. 7. 8. 25. 26. 27. 35. and so forth to the end of the chapter.

Now, what is the blessing of those that liue chastly, temperately, purely and soberly in the married estate?

We may perceiue it by that defence which God gaue vnto Abraham and Sarah, Genesis, chapter 20. and to Isaac and Rebecca, Genes. 26.

And also, in that he promiseth to cleare the honest wife falsely suspected of dishonestie by her iealous husband, as we reade in the fift chapter of the booke of Numbers, concerning the law of iealousie, verse 28. If the woman be not defiled (saith the Lord) but is cleane, she shall be free from the curse, and she shall conceive and beare.

And further, as the Apostle Paule teacheth, through bearing of children, the wife continuing in faith, and loue, and holinesse with modestie, shall be saved, 1. Tim. 2. 15.

And the Apostle Peter, 1. Epist. chapter 3. and verse 7. affirmeth, that both Christian husbands lining with their wives as men of knowledge, and their wives also which liue purely and trust in God, are heires of the grace of life, promised to them in Christ Iesus.

Yea sometimes God sheweth this speciall mercie, that the beleeuing wife, is a meanes of her unbeleeuing husbands saluation: and the beleeuing husband a meanes of the saluation of his unbeleeuing wife, 1. Cor. 7. 16.

Reade also Psalme 128. 1. &c. and Psalme 127. 5. For as barrennesse is reckened for a curse against the vncleanenesse of such as haue defiled themselues, as we reade Leuiticus, chapter

20. verses 20. 21. and sometime euen for intended adulterie, *Euerie one of vs is a damnable transgressor.* as Genesis 20, 17. 18. so is fruitfulnessse the blessing of a chaste and sober life in holy mariage. It is true indeed, that some honest women are barren for some other causes, as the Lord seeth meete, and it may be for the sinne of the husband. It is true also, that some vncleane persons, who liue vchastly in mariage haue children, but that is to be accounted a blessing of God vpon the innocent partie, and not for the husbands or wiues cause, which soeuer of them be wicked and vnfaithfull to the other.

These, and if there be any such like, they are the gracious blessings of God, vpon those that shall obey this his holy and pure Commaundement.

Hitherto therefore, of the whole interpretation & doctrine of this seuenth Commaundement.

The vse is now last of all to be considered.

Haue you perfectly obeyed this holy Commaundement of God, in so pure and chaste a life, both in thought, word and deede, that you may thinke your selfe worthie to escape the curse, and fierce wrath of God, and to be partaker of the blessing?

It were a great sinne in me, if I should thinke so: for as I haue bene borne in sinne, and conceived in iniquitie; that is to say, euen as I am from the beginning, through the corruption of nature disposed to all other sin, so, and that also in a speciall maner, am I inclining to the transgression and disobedience of this Commaundement. And as I grow in yeares, so I haue cause to feare that I shall increase in the breaking thereof, vnlasse it shall please God to preserue me from the same by his grace and fatherly affection: vvhich blessing I do humbly and hartely begge at his hands.

God of his infinite mercie, euen for Iesus Christ his sake, blesse and preserue you, and vs all from so great an euill. For that which you do confesse against your selfe (according as you are truely taught out of Gods holy word, that you ought to do, and namely from the fift verse of the 51. Psalme, where king Dauid by occasion of his fall, maketh the same confession

Every one of
vs is a damna-
ble transgressor

against himselfe) the same is likewise to be acknowledged of euerie one of vs, though (as touching actuall transgression) some haue offended more then other, according as we are elder in yeares, or haue bene more negligent in resisting the vehement temptations of these sinnes.

For as the holy Prouerbe sheweth, there is a growth in sin, as there is a proceeding in yeares, if it be not by the grace of God, and by his blessing vpon good nurture and education repressed and driuen away. Reade Prouerbs chap. 29. 15. 16. 17. and chap. 22. 15.

And how easily children will learne filthie words and behauiour, if they heare and see them in others, euerie one can tell that knoweth any thing: whereby it is euident that naturally we are all greatly inclined this way.

So that, vnlesse our Sauour Christ had satisfied the iustice of God, that is to say, vnlesse his blood had bene shed, yea euen that water and blood which ranne from his very heart, to wash away this filthinesse of our nature, and all the euill and yncleane fruites thereof: and if he had not also in his owne life, fulfilled the righteousness and obedience of this Commaundement for vs, as well as the rest of the Commaundements of God, this alone would condemne vs to the verie bottomlesse pit of hell, for a iust reward of our transgressions against the same.

Against the which damnation therefore, that our faith may be comforted and established in this point; I meane the faith of so many as shall truely repent of their sinnes, and labour after purenesse of life; let vs to our comfort earnestly consider of the perfect obedience which our Sauour Christ hath yeelded vnto it on our behalfe.

What prooffe haue you of this part of his perfect obedience?

Although our Sauour Christ, (being in all things like vnto vs, sinne onely excepted) had an aptnesse in nature to know what belongeth to the desire of mariage, so farrre as he might know it in the puritie of mans nature without sinne, yet he liued a most chaste, temperate and sober life, in the unmarried state:

state: as it is evident by that which is testified in the holy Gospell, of his most pure conuersation toward all, both men and women, and of his effectuall reproofing of the finnes of bodily uncleannesse, so that many harlots were conuerted and brought to repentance by his most holy and pure doctrine, not onely in publike sermon, but also in priuate speech, according to euery iust occasion. Such as was the woman of Samaria, of whom we reade in the fourth chapter of the Gospell of the Euangelist Iohn, and that other sinfull woman, who washed the feet of our Saviour Christ with the teares of her repentance, and wiped them with the haire of her heade, Luke chapt. 7. verse 37. and so forth to the end of the chapter.

Our Saviour
Christ's perfect
obedience for
vs.

And the perfect obedience of our Saviour Christ to this seventh Commandement is yet further confirmed, in that albe- it he liued all his dayes in the unmarried estate (he vsing his most perfect gift of chastitie without marriage, as was euerie way most meete for him, both in respect of his diuine person, he being both God and man, and also in respect of his most holy office and calling) yet he by all meanes honoured marriage, as the holy ordinance, the diuine gift and grace of God, both by doctrine and also by miracle.

For (as we reade in the second chapter of Iohn) he wrought his first miracle at a marriage feast, he there turning water into wine.

And Mattheu chapter 19. where he reproveth the abuse of unlawfull diuorcements, which were against the perpetu- tie of the marriage covenant: we reade how he calleth all backe to the first institution of God, in the beginning of the cre- ation, for the reformation of euerie abuse against it: and for the restoring of marriage to the first and most honorable dignitie of it.

And for the same cause also it is, that he was so vehement and seuerer against adulterie, yea even against the vchast looke of the eye, and against the verie lust of the heart, as hath bene answered before out of the first chapter of the same Gospell according to S. Mattheu.

These things duely considered, do sufficiently confirme the perfect obedience of our Saviour Christ to this Com-

Our Saviour
Christ's perfect
obedience
for vs.

maundement.

Thus then, if we beleue in our Saviour Christ, and if by faith we apprehend in him both our redemption through his blood, for our transgressions against this Commaunnement, and also our iustification by his perfect obedience, and the imputation therof vnto vs through Gods most free and bounteous grace; and if we shall labour after a temperate and sober life, we may then comfortably perswade our selues, that we shall escape euerie curse, and be partakers of all blessing and happinesse.

But what particular prooffe haue you that God will forgiue the transgressions of this Commandement, yea the most hainous of them, to all such as shall truely repent thereof, and beleue in the name of our Saviour Christ?

In the 21. chapter of Matthew, verses 31. 32. our Saviour Christ himselfe saith, that Publicanes and harlots beleening and repenting, shall go into the kingdome of God, and enioy the euerlasting crowne of happinesse.

Yea, he saith, they shall go into his kingdome before such, as in comparison of them, seeme to themselues righteous, and therefore regard not to beleue, neither are moued to repentance.

What prooffe else haue you?

The Apostle Paule, 1. Cor. chap. 6. hauing made mention of fornicators, adulterers, wantons, buggerers, saith that such were some of the Corinthians before their conuersion by the preaching of the Gospell: but now (saith the Apostle) ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the Spirit of our God.

O most gracious and wonderfull riches of Gods free grace and bounteous mercie in our Saviour Christ! what blessing, and praise and honour, and thanks, may we render vnto his maiestie for so vnspeakeable a grace.

But is not this the way to make sinners the more bold to commit these sinnes, by such preaching of the forgiuenesse of them?

It is not, so long as repentance is preached as well as forgiuenesse.

It is very true: for all they that haue grace to repent, (to whom onely forgiuenesse doth belong) the more and greater finnes they vnderstand by the Gospell to be forgiuen them through the riches of Gods mercie in Christ, the more do they loue God and Christ their Sauour, and the more do they hate their sinne, and the more carefull they are to please God for euer after, according to that which our Sauour Christ saith of the sinfull woman, Luke chapter 7. 47. Manie finnes are forgiuen her, that is, she hath comfortable perswasion thereof in her heart by faith: and therefore as our Sauour Christ argueth from thence, she loued verie much. And so no doubt do all they that haue the like perswasion.

We must alwaies remember the words of our Sauour Christ: Go and sinne no more, least a worse thing come vnto thee. Iohn 5. 14.

And thus is the repentance of Iudah noted, touching his incestuous adultery with his daughter in law, that he acknowledged his sinne and lay with her no more, Genesis chapt. 38. verse 26.

The like are we to thinke of Lot, Noah, Dauid, and of the incestuous Corinthians, that they sinned no more in such sort as they had sinned before their true repentance, concerning their speciall finnes.

Whosoeuer do not thus in the like cases, they can haue no true comfort, that their finnes are forgiuen them, but shall dangerously deceiue themselves, to the euermlasting destruction of their soules.

And thus are we now (by the gracious blessing of God) come to the eight Commandement.

What is that?

Thou shalt not steale.

The Lord hauing in the sixt Commandement provided for the safegard of mans person and life, and in the seuenth for the propagation of the life of mankind, least the earth shold be left void of a posteritie lawfully descending: it followeth now fitly in the eight Commandement, that the Lord should take order concerning the outward commodities of this life, for the comfortable maintenance thereof.

Sins forbidden.

But that we may attaine to the vnderstanding of this Commaundement, let vs inquire of it in our former order from point to point.

And first, concerning the negatiue part.

What doth almighty God forbid vnder this word stealing?

Vnder this word stealing, almighty God comprehendeth and forbiddeth all iniustice whatsoeuer may be committed of any person, young or old, in any matter or interprise litle or great, touching the goods and outward commodities of this life, vvbether the same iniustice should be compassed and brought to passe by force and violence, against the vvill of the right owner, or by any kind of subtiltie and fraud, vvithout his knowledge.

Hereby then, it appeareth that the propertie of euerie mans right and possession, and all distinction of mine and thine which is in the world, is of the hand of God; and that his prouident distribution is the ground and foundation of all iustice, to be obserued in nations betwixt people and people, and in all societies betwixt euerie man and his neighbour, according to that positieue law, which the Lord hath set, Deuteronomy 19. chapter 14. Thou shalt not remoue thy neighbors marke, which they of old time and antiquitie haue set in thine inheritance, &c.

And Prouerbes 22. 28. and chapter 23. 10. 11.

This law indeed did specially respect the people of Israel: neuerthelesse it is euident also by the holy Scriptures, that God hath distributed the whole world according to the pleasure of his owne will, Genesis chapter 10. and chapter 11. 8. and Deuteronomy 32. 8. &c. Reade also Psalme 8. and Psalme 24. and Psalme 50. 10. &c. and Psalm. 95. 4. 5. and 115. 16.

But many get that which they hold, by no honest and lawfull meanes, but by wicked practises, and that partly by force, and partly by deceit, as hath bene answered before: What is to be said to this?

Howsoeuer it be, that any hold goods and possessions, vvether by right or by vvrong, it is iniustice for any living in a settled

*a settled common-wealth, to steale the least thing from them, or Sinnes forbid-
to use any unlawfull force, yea, though they be such as haue iust den-
right thereunto.*

What is to be done then?

*Onely lawfull meanes must be used for the righting of all
wrongs.*

So it ought to be indeed: One euill must not be remedied
by another: for that would make the euill worse, &c.

The Magistrate is appointed of God to heare and deter-
mine such cases. To them therefore must all that be wronged
resort and seeke for iudgement, Exod. 22.7. &c. and Deut.
17.8. &c.

But what if all lawfull meanes faile, and that the Iudge will
not do his office in the execution of iustice?

*The matter must then be peaceably left to the righteous iudge-
ment of God.*

God verily must be the onely refuge in such extremities:
and we may well comfort our selues in him, that he will in due
season righteously iudge both the iust and the wicked. Reade
Eccles. 3. 16. 17.

Now let vs come to inquire of the particular sinnes where-
by this Commandement is transgressed and broken.

The which, as I suppose, we may not vnfitly do in this
order.

First, if we search out the sinnes of such as be in authority
ouer the rest: and Secondly, what are the sinnes of those that
be vnder their gouernement.

Shew therefore in the first place, which be the sinnes of
those in authority, whether they be tyrants or lawfull gouer-
nours: for euen the one as well as the other, may be theeu-
es and robbers in the sight of God, and by the verdict of this
his Commandement, Reade Iob 12. 5. 6. Psalme 62. 10. Isaiah
1. 23. Hosh 6. 9. and chap. 7. 1.

Shew therefore (I say) which their sinnes of iniustice be?

*Tyrants with their Lieutenants, Captaines, and souldiers,
yea, and all other soueraigne Kings and Princes sinne against
this Commandement of Almighty God, the Kings of Kings, and
Prince of all Princes; when by vnjust warres they invade the*

Sin forbidden. lands and dominions of other Princes, and spoile their subiects of their goods, either by piracy upon the seas, or by robbing and stealing upon the land.

The same againe, both tyrants, and also all lawfull Kings and Princes, with their Iudges and vnder officers, do then likewise breake this Comandement of God, in time of peace among their owne subiects, when of malice, or for loue of corrupting bribes & gifts, they either vitterly peruert, or in any point corrupt true iudgement; & also when they delay and hinder the speedy course thereof, specially touching the pitifull cause of the stranger and the poore, the widow and the fatherlesse: and finally, when they lay burthensome exactions upon their subiects, without iust and waighty causes, and when they consume the common treasury vpon their priuate and pompons lusts.

These finnes of Princes and Rulers are euery where mightily cried out against by the Prophets of God, in the holy Scriptures.

Now, what are the finnes of those that liue together in more equall estate and condition of life?

There are very many of them.

It is true: for beside secret stealing and open robbing practised among men, iniustice may be committed both in regard of other mens goods and commodities, and also in regard of their owne: and that also diuerse wayes, in either respect.

First therefore, which are the wayes whereby iniustice may be committed in respect of other mens goods and commodities?

First, when we do negligently, but much rather if vve should vvilfully damnifie or hinder them in any matter.

Secondly, when vve do any way get out of their hands any part of that vvhich we haue no right vnto.

Thirldy, when we detaine or keepe in our owne hands any part of that which belongeth vnto them.

But most of all, when any do vitterly alienate the title of inheritance from the right heire thereof.

Of the first of these points of iniustice, we haue two instances giuen vnto vs: the one of wilfulnesse, the other of negligence, Exod. 22. verses 5. 6.

Lct

Let vs come to the second point.

How may iniustice be committed in getting other mens goods out of their hands?

This may be practised many wayes.

Shew how.

In buying or selling, letting or hiring, borrowing or lending, paying wages, or doing of worke, in exchange of commodities, in partnership, or in any other lawfull kind of contracting and dealing betwixt man and man.

But much more when any get them by dice-play, or any other cogging and consening practises, as we call them.

Most of all, by crafty lawing and bribing, to the peruerting of right from the holy seate of iustice.

Let vs briefly run these things ouer.

And first, how may iniustice be practised in buying?

When the buyer huckleth with the seller, and dispraiseth his ware aboue that there is cause, and vnder pretence of his dislike thereof, vwill not gine to the worth of it, because he supposeth that his neighbour hath great need to sell. Or, when any pretending to be vwillig to gine to the vworth, maketh payment with counterfeit and false coine.

This corruption the Spirit of God noteth to the reproofe of it, Prou. chap. 20. 14. And in the next verse he commendeth the contrary course, that is, when men vsing good discretion, put away such fained collusions.

Shew likewise how iniustice is committed by the seller.

When he ouerpriseth his vware, and will not content himselfe with a reasonable gaine.

When he selleth the second, praising it for the best, and that vvhich is mixed and soily, for that vvhich is pure and good.

Or though he do not so, yet if he vse false vvaights, or skant measure, or vnttrue tale, &c.

Also, vvhhen any sell lands or houses, vnder a false title, or by false and forged euidence.

Or surfeted cattell for sound of liume and wind: or by any other like euill practise.

Sins forbidden.

It is very true: for in these cases the Law, or rather the licentious outrule of the seller, *Caueat emptor*, Let the buier take heed, it is corrupt and naught: The heathen haue reproued this kind of dealing, and much more is it condemned in the word of God, reade Leuit. 19. 35. 36. and Deut. 25. 13. 14. 15. 16. Prou. 11. 1. and 1. Thes. 4. 6. and in many other places. The rule which God giueth for buying and selling is this; When thou sellest ought to thy neighbour, or buyest at thy neighbours hand, ye shall not oppresse one another, Leuit. 25. 14. &c.

We ought therefore to buy and sell so, as it might be euident by our dealings, that our hearts are not possessed with selfe-loue and couetousnesse, &c. but that euen in our common dealings we haue the feare of God before our eyes, and louing hearts toward our brethren. And so also ought it to be in letting and lending, &c.

But let vs go forward.

How is iniustice committed in letting?

When land-lords do so improne the fines and rents of their houses and farmes, that their poore farmers and tenants cannot liue comfortably in them by the fruite of their labour, and by the employing of their cattell, but rather waste their stocke vpon the same. And yet more, when they let poore men houses, but either increase the rent of them according to the benefit of their commons which belong to them, or which is worse then that, do utterly take away their commons from them: or which is worst of all, do lay townes or villages desolate, that they themselves may dwell alone.

In the 14. Psalme this is made an argument of a dead conscience, in such as do eate vp the people of God by their hard dealings, and yet can eate their bread without remorse.

This is to be extended also to all ouer-deare letting of cattell, or any other thing that may be let.

How on the other side may iniustice be committed in hiring of land and houses?

When farmers and tenants themselves lye so greedily in waite for reuerision of leases, that by their bidding and outbidding one of the other, they are the workers of their owne wo.

A great part of the present improuements of rents hath *Sin forbidden.*
growne vp no doubt by this meanes.

But let vs haſt forward.

How is iniuſtice committed in borrowing?

When the borrower payeth not againe, or not ſo good as he borrowed, or not at the appointed time.

So we reade Pſalme 37.21. Reade alſo Exod 22.14.15. and the contrary good care of reſtoring 2.Kings 6.5:

How is iniuſtice committed in lending?

When he that is able to lend will not do it at the need of his neighbour, vneſſe he giue him for the lending, or leaue with him ſome vnreaſonable pawne, whether it be money or any other neceſſary which he lendeth, though he ſuſtaine no loſſe or hindrance thereby.

Reade againſt theſe vniuſt and vnmercifull practiſes (for both theſe ſinnes meete in this one action) reade I ſay, Exod. 22.25.26.27. and Leuit.25.35.&c. Deut.23.19. and chapter 24.6.10.11.12.13. and Luk.6.34.35. Reade alſo Nehem.chap. 5. and Ezek.22.12. But leauing this point.

How is iniuſtice committed in paying of wages?

If he that ſetteth any man to worke, do keepe backe any part of the wages which is due according to covenant and agreement, or when the payment is deferred ouer long.

Reade concerning this point, Leuit.19.13. Deut.24.14.15. James 5.4. Mal.3.5. which places belong alſo to ſhew the curſe due to this ſinne.

How on the other ſide is iniuſtice committed in doing of worke?

If he that is hired to worke, be negligent or unfaithfull in doing his duty according to covenant and promiſe, or if he (preſuming aboue his ſkill) do marre that which he taketh in hand.

It muſt needs be ſo: we will not ſtand long in theſe things that be plaine. Of this kind of iniuſtice is the Counſellers neglecting of his clients cauſe, when he hath taken his money. And the Phiſitions neglecting of his patient, &c.

How is iniuſtice committed in the exchange of commodities?

When there is not an equall proportion kept according to the

Sinnes forbid-
den.

worth and value of things.

How in partnership?

When either party faileth in oversight and labour, or putteth up a greater part of the gain then the covenants agreed upon betwixt them will beare.

These practises being vniust, even in the lawfull contracting or bargaining of man with man: then (as was answered) much more vniust is it for any, by meere vnlawfull and wicked practises (such as are the cogging of the dice, packing of the cardes, telling of fortunes, playing of vaine and wicked enterludes, and by sorcerous practises) to spoile their neighbour of any part of their goods.

But most of all (as was further answered) if any by crafty lawing and bribing, do vnder pretence of iustice defeate any man of his right, and the rather if these euils be furthered by by false swearing, and if they be practised against the poore, which ought not onely to be iustly but also mercifully dealt withall: that is to say, with the most gracious and fauourable iustice that may be.

Thus therefore, and in particulars aboue that can or need be rehearsed at any one time, is iniustice committed by the getting of goods from other men.

Now shew in the next place, how iniustice may be committed in detaining and withholding of other mens goods from them. How is that?

When any keepe them, or any part or parcell of them, notwithstanding they know the same to be none of their owne.

Against this point of iniustice, reade Exod. 23.4. Deut. 22.1. 2. 3. Of this sort also, are such as deale vnfaithfully with things committed to their custody and keeping. Reade Exod. 22.7. &c. and Leuit. 6.1.2.3.4. and Numb. 5. verses 6.7.8.

In this point of iniustice do they likewise greatly sin, which faile in the performance of legacies, bequeathed by will of the deceased, and which interuert the goods of the poore giuen to hospitals, &c. But most of all, such as keepe away that which should be for the maintenance of Gods pure worship and Religion.

But let vs go forward.

In

In the last place, as touching other mens goods, iniustice is committed in the alienating of possessions from the right heires thereof, as was noted. *Sinnes forbidden.*

To the which purpose consider the Law of God, Deut. 21. 15. Reade also Prou. 24. 15. 16.

And thus we haue seene which be the kinds of iniustice that cōcerne the getting, detaining, & alienating of other mē's goods.

But there are some, who do not these things themselues, but onely are partakers with them that do them, and giue their consent.

What is to be sayd of such?

All such by giuing their consent to the actions of vnrightheousnesse, and by their partaking in the wicked gaine thereof, they do make themselues partakers of the sinne, and also of the punishment thereof, by the Law both of God and man.

The common saying is, If there were no receiuers, there would be no theeues. At the least we may say, if there were no receiuers there would be the fewer theeues, and those that would be so, should be the sooner found out, and suppressed by due correction and punishment.

Hereupon therefore, the ciuill Magistrate doth iustly punish the accessaries together with the principall, after they be found out and conuicted.

Hitherto of iniustice concerning other mens goods.

Now therefore, we are come to those kinds of iniustice which men do commit touching their owne goods.

I would haue you shew how that may be.

Men may deale vniustly with their owne goods, either by a niggardly and fast keeping of them, or contrariwise, by an ouer-lauish and prodigall mispending of them.

Yea, all vnrhristiannes is a sinne of this kind of iniustice.

Shew either of these extremities more particularly.

And first, how may iniustice be committed in too niggardly or fast keeping or holding of a mans owne goods?

Euen so often as they are not wisely & liberally employed to good and mercifull uses, according to enery mans power and ability, and according as God himselfe doth at any time giue iust and fit occasion.

Sinnes forbid-
den.

What these good vices are we haue seene before. In which respect also, reade Prou. 11. 24. The niggard therefore is not the best husband for himselfe, and much lesse for his posterity. Reade also Prou. 3. 9. and verses 27. 28.

Consider also the examples of Ananias and Saphira concerning their concealement, Acts 5.

Now on the other side, how do men commit iniustice by ouer-flauish and prodigall mis-spending of their owne goods?

Whensoever any spend excesssiuely, or more then is meete; either vpon themselves or any other, whether it be in apparell or in building, or in belly-cheare, or in any other superfluous expences: but most of all, if the expence be made vpon barlots and lewd company.

Likewise, whensoever any do consume or waste that portion which God hath giuen them, by playing at the cardes and dice, or by any other vnchristy gaming. Rash suretyship also is forbidden vnder this branch of iniustice.

Finally, that sinne which we call Simonie, and all giuing and bequeathing of money or goods to vngodly ends and purposes.

Reade 1. Tim. 2. 10. where the holy Apostle opposeth good workes to costly aparell: as though he should say, that charge ought to be limited euen in women, to the end they might be more rich in those good workes which the Apostle mentioneth. Now who can deny, but that men ought to be more wise and graue this way then women?

The like must needs be confessed concerning buildings, &c.

And touching dice-play, &c. see how contrary it is to the will of God, Prou. 14. 1. and chap. 21. 20. and verse 17.

As for rash suretyship, reade Prou. 6. 1. &c. and chapter 17. 18. and chapter 22. 26.

Of the sinne of Simonie, so called from the name and intended practise of Simon the sorcerer, reade Acts 8. 18. 19. &c.

And for other kinds of wicked imploying of money, reade Nehem. 6. 12. Consider also the superstitious vanity of popish wils and testaments.

Now touching the last point of iniustice concerning mens owne goods by vnthriftinesse: how is that?

When any thing that might be well saued, is negligently lost:
yea,

yea, when every thing is not wisely and carefully employed, to *Sin forbidden.*
the best and most profitable uses that may be.

Against the first of these points of iniustice, we haue the
Commandement of our Sauour Christ, Iohn Chapter 6. 12.
And contrary to the second, see what is commanded, Prou.
27.23.&c.

But are there no other sinnes then these forbidden in this
Commandement?

Yes, all couetous desire, and longing after other mens goods,
to enrich our selues.

All enuy at our neighbours prosperity.

All vnthankfulnesse, murmuring and complaining of our
owne vnants: and on the contrary, all vaine-glory, and boasting
of worldly riches and wealth, vwith a mind taking scorne to be
beholding to any, by accepting of benefits or tokens of friendly
goodwill.

Also, all worldly and excessive sorrow for losses.

Moreover, all slouth and idlenesse is by this holy and righ-
teous Law forbidden and condemned.

Finally, all trust and confidence in our owne wit and labour.

Against couetousnesse, reade Luke chap. 12. 15. Heb. 13.
5. Reade also Pro. 15. 27. and chap. 20. 21. and chap. 21. 5.

Against enuy, reade Prou. 14. 30 and chap. 24. 19. 20. And
in the holy Gospell: Is thy eye euill because I am good, sayth
our Sauour Christ, Math. 20. 15.

Against murmuring, reade Exod. 16. 2. 3. and in diuerse o-
ther places in the bookes of Moses. Reade also Psalme 106. 25.
and 1. Cor. 10. 10. Iude verse 16.

Against boasting of riches, Prou. 13. 7. Ier. 9. 23. 24. and 1.
Tim. 6. 17.

Against worldly sorrow, we haue seene it to be also a
breach of the sixt Commandement.

Against idlenesse, Prou. 6. 6. &c. & chap. 20. 13. and many o-
ther sentences to the same purpose in that booke, and 1. Thes.
3. 10. 11. And note well, that both couetousnesse, and idle-
nesse, and prodigality, &c. are as the high-ways to theft and all
iniustice: and therefore must needs be here condemned.

Finally, against confidence in our owne wit, or forecast, or

*Why all sinnes
of iniustice are
called theft.*

labour, reade Prou. 3. verses 5. 6. 7. and chap. 23. 4. 5. and Iames chap. 4. 13. 14. 15. 16.

And thus we haue at the last attained to see how great and manifold iniustice is forbidden in this holy and righteous Commaundement of God, whereby it is cleare and manifest, that there be many kinds of theeves, beside those that in course of mans law come to the gallouse: who all shall be arraigned before God, and condemned to hang in hell (as the common speech is) whosoeuer of them shall not repent in time.

Thus farre of the negatiue part of this Commaundement.

The affirmatiue part followeth. But one thing first: What may be the reason why the Lord comprehendeth all iniustice vnder this name of theft, saying, Thou shalt not steale?

First, because deceivable theft is the most vsuall and common iniustice practised among men.

Secondly, because the name of a thiefe is commonly used, for the most odious name in this kind: and therefore also is most fit to shew how odious all iniustice both deceivable and violent, together with all the occasions, yea, the very roote thereof, is in the sight of our most holy and iust God.

*Reade also Iob.
30. 5. and Ier.
2. 26. and 48.
27.*

It is true: whose choller and stomacke doth not extreamely rise, if he be called a thiefe? The thiefe himselfe cannot indure to be so called, &c. we care not so much if we be called hard-dealers, neare or fast men, &c.

Now let vs come to the affirmatiue part of this Commaundement; wherein God requireth all inward graces and vertues of the mind, and as fruites thereof, all outward actions and duties which be contrary to all the former vnrighteous dealings which we haue already considered of.

These good inward graces and vertues, with the outward fruites thereof, as you haue heard in the Sermon concerning this point, they are many; and the same also not all of one sort.

Let vs call them to our remembrance againe.

Which are they?

They are such as belong to the right manner of getting the
ONE.

outward goods and riches of this world, which may be Duties com-
called preseruatiues against theft and all kind of vnrighte-
onnesse. mandated.

And partly they are such, as belong to the vuell vsing and bestowing of the same outward goods of this world, whether well gotten by our selues, or that they are any other vway come in- to our lawfull custody and possession: euen all such vertues as yeeld the contrary frutes to all kind of theft and iniu- stice.

Such indeed are the seuerall kinds of the good vertues and duties of this Commandement, in such order as they haue bene declared vnto you.

The particulars of either kind are next to be rehear- sed.

Which are the vertues of the next sort, that is to say, such as belong to the right maner of getting worldly riches; the which (as you truly answered) are preseruatiues against all thee- uish and vniust dealing?

The first is, a full and settled contentment of mind, with that present estate wherein God hath set vs.

The second is, a principall care of seeking after the kingdome of God, and the glorious happinesse of the world to come: which most iustly is infinitely to be preferred before all the riches and glory of this present world.

The third is, faith in Gods holy providence and promise, tou- ching all meete provision and maintenance for this life.

The fourth is, loue vnto righteousness, with a conscio- nable care to deale iustly and faithfully in all things, both in line, weight, and measure; and according to all lawfull promises, co- uenants, agreements, and bargaines; and according to that trust vvhich in any honest and good matter, either of arbi- trament, or distribution, or supernisforship, is any vway, ei- ther by publike charge, or by priuate intreaty committed vn- to vs.

The fift is, loue to our neighbour, vvith ioy in his prospe- ritie, as if it vv ere our owne.

The sixt is, diligence in the labour and exercise of some good and honest calling.

The seauenth is hearty prayer to God for his blessing upon the same our labour.

Finally, the feare of God and of his secret curse, which attendeth upon all vnrightheous dealing.

Concerning the first of these vertues, reade againe Heb. 13. 5. Philip. 4. 11. 12. 13. and 1. Tim. 6. 6. 7. 8.

Concerning the second, reade Matth. 6. 19. &c. 33. and Ioh. 6. 27. Reade also Psalme 67.

Concerning the third, reade Prou. 10. 3. and chap. 13. 22. 25. and chap. 24. 15. 16. and Psalme 37. 25. 26. and 55. 22. and 112. 1. 2. 3. Heb. 13. 6.

Concerning the fourth, reade Leuit. 19. 35. and Deut. 25. 15. and Prou. 11. 1. and chapter 16. 11. and Ezek. 45. 9. 10. 11. 12. Prou. 21. 15.

Concerning the fift, reade 1. Cor. 13. 4. 5.

Concerning the sixt, reade Prou. 10. 4. 5. and chap. 12. 27. and 13. 4. 23. and chap. 14. 4. 23. and chap. 20. 13. and chap. 27. 23. and Ephes. 4. 28. 1. Thes. 4. 11. and 2. Epist. 3. 7. 8. 9. 10.

Concerning the seauenth, reade Psalme 127. and Pro. 30. 7. 8. 9. and Prou. 10. 22. and Iames 4. 2. 3.

Finally, that the feare of God serueth as a speciall preseruatione against iniustice, reade Leuit. 25. 17. and verse 36.

These therefore are the graces and vertues belonging to the right maner of getting or gathering of riches: whereby also both heart and hand is preserued from iniustice.

Now, as touching the second sort, belonging to the well vsing and bestowing of those that are well gotten, the outward fruites whereof (as hath bene answered) are contrary to the former vniust practises: Which are they?

The vertus of this second sort are.

First, godly thristinesse, in auoiding all vaine and superfluous expences, and in sauing all that which may well be saued: yea, euen in the wise & carefull employing of all things to the best & most profitable uses, in an honest, lawfull, and husbandly course.

Secondly, a willing and chearfull yeelding of that which is any way due, either to God and his Church, or to the Prince and common-wealth, or to any priuate friend or neighbour, or to any child or seruant of the house.

Thirdly,

Thirdly, liberality towards poore neighbours dwelling neare vnto vs, and to good Christians both farre and neare. Duties commanded.

Fourthly, hospitality to the Saints and seruants of God, which resort to any: specially, if they be drinen from the places of their abode, by vniust and cruell persecution.

Touching the first point of this answer, reade Prou. 21. 20.

Touching the second, reade Matth. 22. verse 21. and Rom. 13. 7. Iob 31. 13. Prou. 27. 27. and chap. 31. 13. &c. 21.

Touching the third, Prou. 31. 20. and chap. 11. 24. 25. 26. 27. Eccles. 11. 1. &c. 1. Cor. 16. 1. 2. and 2. Epist. 9. 5. &c. and Gal. 6. 7. Ephes. 4. 28. Luke 6. 35.

Touching the last point, reade 1. Tim. 3. 2. and Tit. 1. 8. Heb. 13. 2. and 1. Pet. 4. 9.

Thus then we see what that righteousness is, which God requireth of all his people, both in the well getting of riches, and also in the well vsing and bestowing of them; and which be the vertues in either respect belonging thereunto: whereby, it may plentifully appeare, that God would haue vs so farre from iniuring of any, that we should seeke the wealth and prosperity of all. We must be so farre from taking aduantage against any because of his simplicitie, that we must be an eye to the blind, &c. euen to helpe all such, that they be not deceiued. Such therefore are the good things commanded, and such also are the euill things forbidden in this Commandement.

Now the equity of it followeth: what is that?

It is to be considered diuerse wayes.

Declare how.

First, in respect of God himselfe.

Secondly, in respect of those that be owners and possessors of the riches and wealth of the world.

Thirdly, in respect of the poore, which be in want.

Fourthly, in respect of common society.

Let vs therefore consider of these things seuerally.

And first, what is the equity of this Commandement, in respect of God himselfe?

Seeing God is the God of righteousness, and of all equity and iudgement; it cannot be but it must needs be very iust and equall, that he should command his people all iustice and iudgement,

and that he should forbid them the contrary.

And likewise, because he (having the soueraigne right of all things in his owne hand) hath in most excellent wise doone distributed and disposed to euery man his seuerall portion, as was answered afore concerning the ground and foundation of the righteousnesse of this Commandement.

The Lord in the vnequall distribution of the riches of this world, followeth the same course which he holdeth in all other of his workes. There is a differing glory of the heavenly creatures, & so there is of the earthy in the seuerall kinds thereof. He giueth to the rich abundance, that the poore may therein behold his bounteous mercy: he giueth to the poore lesse, to some very litle, to other as it were nothing at all in comparison of the rest, that both poore and rich might behold their owne sinne, and by sinne their vnworthinesse of the least benefit of this life.

God maketh not all poore, because he would haue some to relieue and succour the rest: he maketh not all rich, because then none should be humbled through want, &c.

Now therefore in the second place, what is the equity of this Commandement, in respect of those that be owners and possessors of the wealth of the world?

Because God hath not so passed away his right and interest vnto them, but that the fee-simple (as it were) remaineth still in himselfe alone.

The rich therefore are but as stewards to God, that they may giue to euery one their due portion on the Lords behalfe, according as they shall stand in need.

It is true: he hath not giuen to any man his riches, that he should consume them according to his owne corrupt will and lust, but according to the will of God, who is the soueraigne Lord and possessor of them.

It followeth in the third place, that you shew what the equity of this Commandement is, in respect of those that be in present want.

Because albeit God might in his iustice altogether withhold euery blessing of this life, both from poore and rich: yet, besides that he hath commanded the rich to deale liberally vwith the poore,

poore, he himselfe undertaketh to be a foster-father to provide for them, upon condition that they will patiently beare their wants, diligently follow their callings, and in all things deale truly and iustly vvith all men.

To this purpose it is, that God calleth himselfe in speciall maner, the father of the fatherlesse, and of every one that is destitute: though he be indeed the generall foster-father of all mankind.

Such therefore is the equity of this Commandement in respect of God himselfe; and also in respect of the rich, and of the poore considered a part by themselves.

Now in the last place, what is the equity of it, in respect of common society?

The Lord God, as pleaseth him, doth oftentimes for iust causes knowne to himselfe, make the rich poore, and the poore rich: and therefore great equity that they vvhich be rich now, should relieue and succour those that be presently poore, that the poore againe, whoeuer from among them shall be made rich, may likewise relieue and succour such as shall be imponderished by the hand of God, vvether they themselves or any of their posterity; as it often falleth out, vvithin a few generations, yea, sometime in one and the same age.

This is that equity which the Apostle Paul reasoneth from, that he might moue the faithfull Corinthians who were for the present more wealthy, to helpe the afflicted Christians at Ierusalem, 2. Cor. chap. 8. verses 13. 14. 15. Reade also Prou. 27. 24. and Psalme 113.

Thus then, the equity of this Commandement (the argument whereof is true iustice and iudgement concerning our neighbours goods and our owne) it is as you haue answered very manifold.

This Law of God therefore being so equall, it followeth hereupon (according to that which we haue seene concerning the former Commandement) that all the curses threatned against the transgressions of it, are likewise very equall and iust.

Let vs therefore now come to consider of them.

And that in the same order, wherein the sinnes forbidden haue bene set downe and rehearsed: not of all the par-

The Equitie.

particulars (for that would be ouerlong for vs at this time) but of the more generall heads, and of the particulars which be more principall and chiefe among the rest, so neare as we can.

In the first place, what is the curse against the tyrant, which openly violateth all iustice, to worke his owne ambitious and licentious will, which he maketh his soueraigne Law, for the spoiling of other men of their goods, to the enriching of himselfe?

Wo to thee that spoilest, and wast not spoiled, and dost wickedly, and they did not wickedly against thee (saith the Lord by his holy Prophet Isaiah) when thou shalt cease to spoile, thou shalt be spoiled, and when thou shalt make an end to do wickedly, they shall do wickedly against thee, chap. 33. 1.

Reade also Hab. chap. 2. 5. 6. &c. 12. and Prou. 21. 7. The robbery of the wicked shall destroy them, for they haue refused to execute iudgement.

What is the curse or punishment against the thiefe, which maketh stealing as it were his professed practise and occupation to liue by?

In the ciuill course of Gods iustice in Israel, it was for the stolen ox, restitution of five oxen, and for the stolen sheepe fourefold restitution, if the thiefe should haue killed or sold them: because that is as it were the perfect conuiction of the theft. But if the cattell should be found aline with the thiefe, then the Lord commaunded but double restitution. Yet so, as if the party could not make restitution, either double or more, as the cause should require: that then he should loose his freedome, and be sold for a bond-slave.

This indeed is the Law of God, as we reade Exod. chapter 22. verses 1. 4.

The same penalty of double restitution is layed vpon the thiefe, that stealeth any thing out of a mans house: as we reade in the same Chapter, verse 7. Yet so againe, as if the stealth be attempted in way of burglary, and breaking vp of the house, and that also in the night time, he is put out of the protection of the Law, as an outlawed man, so as if he be flaine in his enterprise, he that killed him is quit

quit from murder, the blood of the thiefe is vpon his owne head, verses. 2.3. That manifold restitution therefore, or for want of restitution, the losse of libertie, and this vile account of the thiefe his life in the case of burglarie; shew that they are vnder the curse of God, touching this life and the things that belong to the comfort thereof.

Of this kind of more open and professed theft, there was a most grieuous practise of man-stealing among the Israelites, & selling them to the heathen. What is the punishment which God in his ciuill iustice appointeth vnto it?

That thiefe shall dye (saith the Lord) so shalt thou put euill away from among you, Deut. chap. 24. verse 7.

This is a very great sinne, to betray any mans libertie, specially the libertie and freedome which any of Gods people haue with their brethren in the worship of God, &c. as Dauid complaineth in the 1. of Sam. 26. 19. And therefore the punishment of this theft is increased by a more grieuous temporall punishment.

The greatnesse of this sinne may euidently appeare, by the contrarie patronage, which the Lord graunteth vnto him that shall flie from the heathen to his people, for the loue of their religion: as we reade Deut. 23. 15. 16.

Thou shalt not (saith the Lord to Israel) deliuer the seruant to his maister, which is escaped from his maister vnto thee.

He shall dwell with thee, euen among you, in what place he shall chose, in any of thy cities where it liketh him best: thou shalt not vex him, &c.

Of this kind of sinne (as hath bene shewed before) is the stealing away of any mans daughter or sonne out from his gouernement; though it be not to sell them to straungers, but to marrie them at their disposition, they hauing no right to deale in that action. And seeing it is of this kind of sinne, it cannot be doubted, but the like curse and punishment from the wrath of God, belongeth vnto it.

And though any be spared in this life, yet without repentance, no thiefe shall escape the spirituall sentence and iudgement of God: as 1. Cor. 6. 10. No thieues shall inherite the kingdome of God.

The Curses.

What is the curse against the publike magistrate, whosoever amongst them, either inferiour or superiour, do execute iniustice vnder pretence of iustice, he sitting in the seate of iustice; and specially when he doth it against the fatherlesse and widow?

In the 23. chapter of the Prouer. vers. 10. 11. thus we reade: Remoue thou not the auncient bounds, neither enter thou into the fields of the fatherlesse. For he that redeemeth them is mightie, he will defend their cause against thee. And Deut. 27. 17. Cursed be he (saith the Lord) which remoueth his neighbours mark, and all the people shall say, Amen. Likewise verse 19. Cursed be he that hindreth the right of the stranger, the fatherlesse, and the widow, and all the people shall say, Amen.

Here againe, call to mind the iudgement of God against king Ahab and Queene Iezabell, for their cruell iniustice against Naboth. Reade also Prou. chap. 22. vers. 22. 23. and Ierem. 22. 13. &c. 24. 25. 26. Amos 4. 1. &c. Micah. 3. 9. 10. 11. 12. Zephan. 3. 1. 2. 3.

What is the curse against such Land-lords as ioyned house to house, and lay field to field, that they themselues may dwell alone?

The Lord pronounceth a fearefull wo against all such, Isa. chapter 5. verses 8. 9. 10. Wo vnto them (saith the Lord by his holy Prophet) that ioyned house to house, and lay field to field, till there be no place, that you may be placed by your selues in the midst of the earth. In my hearing (that is in the Prophets hearing) saith the Lord of hostes: Surely many houses shall be desolate, even great and faire without inhabitant. For ten acres of the vineyardes shall yeeld but one Bath: and the seede of an Homer, shall yeeld but an Ephah.

What is the curse against the priuate person, which practiseth the euill deceite in some honest calling, and vnder the profession of Gods true worship and religion?

The gathering of treasure by a deceitfull tongue, (saith king Salomon) is vanitie tossed too and fro of them that seeke death: Prouerbes chapter 21. 6.

Reade also Prouerbs, 13. 11. The riches of vanitie shall diminish. And chap. 22. 16. He that oppresseth the poore to increase

crease himselfe, and giueth to the rich, shall surely come to po- *The Curser.*
uertie: Reade also chap. 20. 17. Amos chapter 8. 4. 5. &c. and
Micah. 6. 10. 11. 12. &c. the curse threatened against those
that vse false weights, and sell corrupt wares for good.

And no maruell; for the false ballances are abomination to
the Lord, Prou. 11. 1. Reade also Zacharie chapter 5. 2. 3. 4.
where note the grieuousnesse and greatnesse of the curse, from
the description of the greatnesse of the booke which was re-
presented to the Prophet.

And note also, that when vniust dealing is countenanced
by lying and swearing, that the theft is made the more hainous
thereby. And yet alas, this practise is visuall almost in euerie
occupiers shop, &c. And therefore iustly may we feare, that
the grieuous curse of God is euen alreadie entring in at the
doores, &c.

A speciall iudgement of God (as I haue heard it verie cre-
dibly reported) fell vpon an Ostler in the citie of Norwich,
who fell in dispaire of Gods mercie, because he had defrauded
the poore traouelling horses, in their allowance of hay and pro-
uender. Yea in the terrour of his conscience he thought his sin
the more vnpardonable, because he had iniured the pore beasts
which could not complaine of the sinfull wrong done vnto
them, &c.

What is the curse against him that keepeth backe the hyred
seruants wages?

*The Lord will come neare to iudgement, and be a swift wit-
nesse against such, Mat. 3. 5. And Iames 5. 1. many miseries
shall come vpon them.*

Reade also Deut. chap. 24. 14. 15.

What is the curse against the seruant, that practiseth deceit
for his maisters aduantage?

*In the day of the Lords sacrifice, I will visit (saith the Lord)
all those that daunce vpon the threshold so proudly, which fill
their Maisters houses by crueltie and deceit. Zephay. chap. 1. 9.*

What is the curse against him that is any way partener with
a theefe, though he be not the principall agent?

*He that is partner with a theefe (saith king Salomon) ha-
teth his owne soule, Prou. chap. 29. verse 24.*

Reade also Psal. 50. vers. 18. 19. 22.

Hitherto of the curse against all vniust increasing of men their owne selues, with the impouerishing of others.

Now further as touching those that commit iniustice by their not vsing of their owne goods which they enioy, as they ought to do.

First and formost, what is the curse against the couetous and niggardly person?

He that maketh hast to be rich shall not be innocent, Prou. 28. 20. and verse 22.

A man with a wicked eye hasteth to riches, and knoweth not that pouertie shall come vpon him. And againe chap. 21. 5.

But more then this: No couetous person shall inherite the kingdome of God. 1. Cor. 6. 10.

Reade also Prou. 1. 19. *Sed consule Tremel.* And Isaiah 57. 17. Ezek. 22. 12. 13. Reade also a more generall curse, Isa. 24. 1. 2. 3. This is the curse of the couetous person: but you haue not yet shewed the curse of the niggard: What is that?

He that spareth more then is right, surely commeth to pouertie. Prou. 11. 24.

See more of this in the curse of God against vnmerciful men in the sixt Commaundement.

Now on the other side, what is the curse against the prodigall and vnthrifte wastlers & consumers of their owne goods?

He that loneth pastime shall be a poore man, and he that loneth wine and oyle shall not be rich, Prou. 21. 17.

This curse may be considered also from the parable of the prodigall sonne in the literall sence of it, Luke, chapter 15. 11. 12. 13. 14. 15. 16.

What is the curse against rash suretiship, which is a kind of prodigalitie?

He shall be sore vexed that is suretie for a stranger, Prou. 11. chapter 15.

What is the curse against the slouthfull & idle person, which for want of diligence consumeth his goods, and do without iust cause liue vpon the labours of others, and deuour that portion, which of right belongeth onely to those that be impotent, and (notwithstanding all the diligence they can vse) haue need

to be releued?

The idle shall be vnder tribute, Prou. chap. 12. 11. and chap. 18. 19. He that is slouthfull in his worke, is the brother of him that is a great waster.

Reade also chap. 20. 4. and vers. 13. and chap. 6. 11. and chap. 24. 32. 33. 34. His pouertie commeth as one that trauelleth by the way, and his necessitie like an armed man. Reade also Eccles. 10. 18. By slouthfulnesse the roofof the house goeth to decay, and by the idlenesse of the hands the house dropped through.

No maruell therefore though the idle person be said to be destitute of vnderstanding, Prou. chapter 12. 11. And againe chap. 28. 19. He that followeth the idle shall be filled with pouertie.

What is the curse of him that trusteth in his riches, while he enioyeth them?

He that trusteth in his riches shall fall. Prou. 11. 28.

What is the curse against him that sorroweth inordinately when he looseth them?

A sorrowfull mind dryeth the bones. Prou. chap. 22. 17. And 2. Cor. 7. 10. Worldly sorrow causeth death.

Finally, what is the curse against that high iniustice, which is called sacriledge, and is committed more directly against God himselfe?

God curseth this sinne, with the outward decay of all worldly blessings, and to the destruction of the soules of all such as deale fraudulently and unrighteously with him.

It is true: for so we reade Hagg. 1. 4. 5. & c. 11. and chapter 2. 16. 17. 18. And furthermore, Prou. 20. 25. and Mal. 3. 9. ye are cursed with a curse, for ye haue spoiled me, this whole nation.

These are the curses of Gods most holy and righteous Law against the transgressions of this Commaundement. Of the which, though manie threatnings contained in the Scriptures of God be not rehearsed: yet by these we may easily conceiue what the rest are.

Let vs therefore in the next place, come to the blessings promised to the obedience of it: and so shall we yet more

The Blessings.

clearly see into the greatnesse, both of the goodnesse of God, and also of our owne sinne and disobedience, reuealed and discouered by it. And finally, the vse of the whole doctrine hereof will more liuely viter it selfe to our guiltie consciences, as touching the necessitie both of faith and repentance in the sight of God.

First therefore, what is the generall blessing of God vpon iust dealing, according to the truth of a mans profession?

First seeke the kingdome of God and his righteousnesse (saith our Saviour Christ) and all things of this life shall be cast as an ouerplus vnto you, Matth. 6. 33. And Prou. 10. 2. Righteousnesse deliuereth from death, Teachap. 21. verse 21. He that followeth after righteousnesse and mercie, shall find life, righteousness and glorie.

Reade also Prou. 12. 28. Life is in the way of righteousness, and in that path-way there is no death. And chapter 28. 20. A faithfull man shall abound in blessings. Reade Psalme 15. & Psalme 106. 3. Blessed are they that keepe iudgement, and do righteousness at all times. And Psalme 112. and Ezek. 18. the reason of all is rendred. Prou. 21. 3. To do iustice and iudgement is more acceptable to the Lord then sacrifice. According also to that, Act. 10. 34. 35. Of a truth (saith the Apostle Peter) I perceiue that God is no acceptor of persons, but in euerie nation he that feareth him, and worketh righteousness, is accepted with him.

Such is the blessing in a more generall consideration. Now more particularly: What is Gods blessing vpon the publike magistrate that refuseth bribes, and dealeth iustly in iudgement?

The throne is established by iustice, Proverbs 16. 12. and againe, chapter 25. 5.

Moreover, chapter 15. 27. He that hateth gifts shall line. And chapter 28. 16. The Prince that hateth couetousnesse, shall prolong his dayes.

Reade also Deut. 16. verses 18. 19. 20. See more of this point in the blessing of the fift Commaundement: Reade 2. Chron. 19. 6.

Now, what is the blessing of the priuate person, whosoever he be that dealeth iustly?

Thou

*Thou shalt haue a iust and right weight (saith the Lord) The Blessing.
a perfect and a iust measure shalt thou haue; that thy dayes may
be lengthened in the land which the Lord thy God giueth thee,
Deuteronomy 25. 15.*

The reason and ground of this blessing is rendred, Prou. 11. 1. For a perfect weight pleaseth the Lord. And chapter 10. 11. A true weight and ballance are of the Lord: all the weights of the bagge are his worke.

What is the blessing of him that being iust vseth diligence in his calling?

The hand of the diligent maketh rich, Proverbs 10. 4. and chapter 12. 24. The hand of the diligent shall beare rule.

Reade also chapter 20. 13. and chapter 22. 29. and chapter 28. 19.

What is the blessing of the righteous man, who also practise liberalitie?

The liberall person shall haue plentie: and he that watereth shall also haue raine, Prou. 11. 25. And 2. Cor. 9. 6. He that soweth liberally, shall also reape liberally.

Read more in this text, as it followeth there in manie verses. And Gal. 6. 8. the Apostle speaking of the same matter, assureth vs, that he which soweth to the Spirit, shall of the Spirit reape life euerlasting. Reade also Prou. 28. 27. He that giueth to the poore shall not lacke. And Luke 6. 38. Giue (saith our Sauour Christ) and it shall be giuen vnto you; a good measure, pressed downe, shaken together, and running ouer, shall men giue into your bosome: for with what measure ye meat, with the same shall men meat to you againe. Thus we may see briefly, how God is minded to blesse the obedience of this Commandement, as touching those that deale iustly with men.

Now last of all, what is his blessing vpon those that deale iustly with himselfe more directly, concerning the maintenance of his true religion, and the holy ministerie of the Gospel, contrarie to the practise of those that do in this behalfe sacrilegiously rob and spoile the Church?

The Lord promiseth great plentie and abundance of all his blessings, to such specially, if there be a generall and publike consent & care herein: as it is plentifully declared, Prou. ch. 3. 9. 10.

Every one of
us is a damna-
ble transgressor

and Hagg. chap. 2. 19. 20. and Mal. chap. 3. 10. 11. 12.

These places of holy Scripture do plentifully declare it indeed. Let vs diligently reade and consider of them.

Reade also Zephan. 3. 13. for the ground of this blessing, seeing the people in whom the Lord delighteth, is such a people, as do no iniquitie nor speake lyes, and where a deceitfull tong is not found in their mouth, &c.

Thus much for the promise of blessing. It is time that we come to the vse.

Haue you perfectly obeyed this eight Commaundement, that you may looke thereby to escape the curse, and to be partaker of the blessing thereof?

No: I haue not perfectly obeyed it. But in many things both lesser and greater, I haue dealt deceitfully: and continually, both I and all other do faile in the best actions of righteousness that we do performe, according as it is written: There is none righteous, no not one, Rom. chap. 3. 10.

This sentence is generall, concerning all actions that haue equitie and right in them; whether they belong to riches, or a mans person, or anie other thing, in the most generall signification: and therefore it must needs condemne vs all of vnrigh-
teousnesse against this Commaundement, &c.

And further also, as we haue done in all the former Commaundements: let vs for our comfort enquire now henceforth, from what ground of holy Scripture we may strengthen our faith, that our Sauour Christ hath perfectly obeyed this Law for vs, according as we haue seene how he hath obeyed all that we haue interpreted before. For so it is necessatie for vs, that we do know, that we haue such a Sauour, as is perfectly righteous in the obedience of euerie Commaundement: and namely touching that more particular righteousness, which is here commaunded. And if we do not know and beleue our Sauour Christ to be such a one, we cannot possiblie be saued by him.

Shew you therefore, what prooffe you haue thereof?

All the testimonies of our Sauour Christ his righteousness in generall, they must needs proue his righteousness in the fulfilling of this Commaundement. But besides them, we haue particular

particular proofes more properly belonging to our present purpose. *Our Saviour*

Let vs consider either of these kinds of proofes, both generall and speciall. *Christs perfect obedience for*

And first which are the generall?

In the 23. of Ieremie verse 5. the holy Prophet hath prophesied of him, that he should be a righteous braunch, and that he should execute iudgement and righteousness in the earth. And in the next verse: that both Iudah & Israel, shall call him the Lord our righteousness. There are many other such like testimonies.

It is true: so we reade againe in the same prophecie, chap. 33. 15. 16. In those dayes, and at that time will I cause the braunch of righteousness to grow vp vnto Dauid, and he shall execute iudgement and righteousness in the land: In those dayes shall Iudah be saued. And thus we haue the generall confirmations of Christs perfect righteousness, the which do include the righteousness commanded in this eight Commandement. Neuertheles, the particular proofes are not to be ouerpasse:

Rehearse some of them also.

Like as the Prophet Isaiah prophesied of our Saviour Christ before he came into the world, clothed as it were with our nature; that he should do no violence, and that no deceit should be in his mouth, as we reade chap. 53. verse the 9. So the Apostle Peter, shortly after he had manifested himselfe to the world, beareth faithfull witnesse to the same, 1. Epist. chap. 2. 22.

This also is that which was typically prophesied of our Saviour Christ vnder the kingdome of king Salomon, Psalm. 72. 14. where it is said, that he should redeeme the soules of his people from deceit and violence, by the execution of iustice against the enemies of the Church, and by exercising mercie toward the rest. Reade the Psalme.

And here againe, let vs call to mind, that the chief heads or parts of iniustice, are these two, deceit and violence: according to that of the Apostle Paule, 1. Thes. 4. where he minding to forbid all iniustice, he saith: Let no man oppresse nor defraud his brother.

So then, seeing our Saviour Christ is free from either of these points of iniustice; yea, seeing he redeemeth his people from them, according to that 72. Psalme it followeth, that he

Our Sauiour
Christ's perfect
obedience
for vs.

is, by the vndoubted testimonies of the holy Scriptures, perfectly righteous. But it may peradventure be thought of some but a small matter, though our Sauiour Christ did no violence, seeing he was to the world-ward in poore and weake estate: and therefore that the particular prooffe of his righteousness must stand rather in the confirmation of this, that he vsed no deceit, nor anie craftie and vnlawfull shifts to helpe himselfe, though he was poore &c. What haue you to say to this?

It is to be confessed, that a principall part of our particular prooffe doth most apparantly consist in this point. Neuerthelesse, albeit our Sauiour Christ had no worldly power and authoritie, after the manner of men; yet he could by his diuine power haue consumed his enemies, or cast them from their dignitie, or wasted their substance, &c. But he chose rather meekely to endure all iniuries and wrongs, which all men did against him, euen to the rising of him, and to the casting of lots vpon the inmost garment that was vpon him.

This therefore sheweth plainly, that the righteousness of our Sauiour Christ was excellent euē in the sight of the world, in that he did forbear all such dealing, as might at the least haue had the shew of a violent course, though he could haue reuenged himselfe vpon his enemies, as you haue answered. For he that threw the Diuels out of that possession which they had taken of the persons of men, he could much more easily in all reason, haue throwne men out of their possession of houses and goods, &c.

He that by the sound of his voice (when he might seeme to be at the weakest) made the souldiers which came to apprehend him in the garden to fall downe backward, Iohn 18. 6. he could haue taken all strength and courage from anie other, and haue deliuered himselfe, &c.

But he would in no wise worke any reuenge, but committed all to him that iudgeth righteously, 1. Pet. 2. 23.

For as touching that which he did, concerning the hearde of the swine of the Gaderenites, Matth. 8. 30. he did it in other most holy respects, and not for anie the least carnall reuenge. Nay, we see how he plainly reiecteth that kind of motion which his owne disciples made vnto him, against the Sama-

Samaritanes that would not lodge him. Luke chapter 9. verses 54. 55. 56.

*Our Saviour
Christ's perfect
obedience for
vs.*

Perfect therefore was the righteousness of our Saviour Christ in auoiding all violence; yea in the mecke enduring of all wrongs.

Let vs now come to the prooffe of his righteousness, from the particular consideration of his poore and base estate as touching the world.

How can you declare him to haue bene righteous therein?

Because from the time that our Saviour Christ came to a meete and conuenient age, and thenceforth so long as he liued with his parents, he wrought diligently in the worke and labour of Iosephs occupation, Marke chap. 6. 3.

And afterward, vwhen the time vvas come, that he should more immediatly do the vwill of his heavenly Father, he (ha- uing no house of his owne to hide his head in, as vve reade Mat. chap. 8. vers. 20. and painefully going about from place to place to preach the Gospell) most vwillingly contented himselfe vwith that maintenance onely, which grevv vnto him as a fruite from his preaching, no other vwise then as God moued the hearts of those that receiued spirituall comfort from him, to minister of their outvward things vnto him, Luke chap. 8. 2. 3.

This he did, all the time wherein he went about preaching, euen till (as a reward from the hands of wicked men) he was put to death, and nayled to the crosse betweene two thieues which were crucified with him; they counting him among transgressors, as the Prophet Isaiah saith, as if he had bene a most vnrightheous person: though in truth (as the same Prophet testifieth) he neuer did anie violence, neither practised any deceit, as hath bene noted before out of the 53. chapter of his Prophecie.

And further also, that our Saviour Christ was free from co- uetousnesse, we haue a principall and most euident prooffe, euen from the beginning of his entrance into the discharge of his publike ministerie: at what time the Diuell tempted him most subtilly diuerse wayes, and namely to ambition and de- sire of earthly glorie, pompe, dignitie, and riches, but he could not preuaile.

Our Saviour
Christ's perfect
obedience
for vs.

Behold therefore a singular prooffe of our Saviour Christ his perfect righteousness, in his contentment with his poore estate, patiently enduring hunger and thirst, neuer vsing any vnlawfull meanes to relieue himselfe, but rested vpon Gods prouidence by faith, as is euident by his answer to the Diuell: Man liueth not by bread only, but by euerie word which proceedeth out of the mouth of God, &c.

By this righteousness of our Saviour Christ, are we iustified from all our vnrighteousnesse against this Commaundement, if we do truely beleue in him, and earnestly repent, and labour after righteous dealing, remembering that this is one principall end of our redemption and iustification, Luke 1.75. and Titus 2. 9. 10. 11. and 1. Pet. 2. 24.

And that all such as do thus repent of their vnrighteousnesse and beleue in the name of Christ, be iustified by him, and are receiued into the fauour of God, reade Acts 10. 35. Reade also Leuiticus 6. 1. &c.

Consider here of the thiefe repenting on the crosse.

Consider also the example of Zacheus, Luke 19.

Reade also Leuiticus, chapter 24. 18. 21. with Numbers 5. verses 6. 7. and Exodus 21. 33. 34. 35. 36. and chapter 22. 1. 2. 3. 4. 5. 6. &c. Where also note, that as a fruite of true repentance, restitution is commaunded by God, and practised of his seruants; yea and that with some recompence, in way of satisfaction in a ciuill course of iustice.

But what if a man knoweth not whome, nor how many he hath iniured, and is forie for it, and would gladly make restitution, but he knoweth not how?

What is to be done in this case, which is surely more or lesse, the condition and case of vs all?

We must so much the more speedily breake off our former course, and accordingly be so much the more carefull to practise both iustice and mercie, then heretofore at any time we haue bene.

This is indeed the blessed counsell of the Prophet Daniel to Nebucadnezzar that great robber and spoiler of the nations of the world, chapter 4. 24. O King (saith the Prophet) let my counsell be acceptable to thee, and breake off thy sinnes by

*Anabaptists
communitie of
goods and pos-
sessions ouer-
throwne.*

by righteousness, and thine iniquitie by mercie and compassion toward the poore; lo, let there be an healing of thine error.

The like, is the generall counsell and charge of the Apostle Paul, to euerie vniust person, yea euen to the pettie thiefe, Eph. 4. 28. Let him that stole, steale no more, but let him labour and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.

And now onely for the conclusion of this Commaundement, let vs after all the premises, obserue (as a truth most euident and cleare against all Anabaptistes) that the Lord doth at no hand approue of their confused communitie of goods. Nay this Commaundement leuellet, as it were the maine shot of the Lords ordinance, to the vtter batterie and ouerthrow of it, euen to the worlds end, according to the perpetuallie of the force and power of this his expresse morall Law and Commaundement.

As touching the communion of goods which was among the Christians in the primitiue Church in the Apostles time, it was no such as they imagine, but onely the kindnesse and liberalitie practised among them was verie extraordinarily abounding to the releewing of the common and great necessitie of the poore Christians. The same God who wrought that abundant loue and liberalitie in them, and yet preserved them from all barbarous and fantastical confusion, he for his mercies sake, graunt that all true professors of his blessed and glorious Gospell, may more and more honour it, with daily increase of all liberall and kind dealing, with like preservation of the ground of iustice, in that proprietie of goods and possessions, which he by his good prouidence hath set and determined among his people, Amen.

The ninth Commaundement of the Law of God now followeth: Which is that?

Thou shalt not beare false witnesse against thy neighbour.

The word *לֹא תהוהנך* *T hahhaneh* vsed in this Commaundement, properly signifieth to answer, as though the Lord should say, thou shalt not answer false witnesse, that is, thou shalt not beare false witnesse when thou art demanded to testifie any truth, which thou knowest and oughtest of loue and dutie to make known

Words inter-
preted.

for the benefite of anie neighbour.

After the former Commaundement therefore of righteous dealing, followeth now the Law of true speaking: according as they are in the same order rehearsed in diuerse other places of holy Scripture, and namely, Leviticus. 19. 11. Psalme 15. 2. and Psalm. 119. verse 138. Ephes. 4. 24. 25. and chap. 5. 9.

For the vnderstanding of the which Commaundement ye may remember that ye were taught, that three things are to be considered:

Which are they?

First, vwho is to be reputed and taken for a mans neighbour.

Secondly, vwho he is that must not beare false vvitnessse.

Thirddly, vwhat it is to beare false vvitnessse.

Touching the first of these points: whom haue you learned that we ought to repute and take for our neighbour?

*I haue learned that this vvord neighbour, comprehendeth e-
uerie one vvithout respect of persons, concerning vvhom vve
haue iust occasion to yeeld our testimonie in any matter, vvwhich
on his behalfe is called into question.*

So it is: and thus generally is the same word neighbour to be vnderstood in the sixt, seuenth, and eight Commaunde-
ments going before, although it is not expressed till now: Thou
shalt not murder any neighbour, &c. that is, no man. For this
generall signification of the word neighbour, reade Luk. chap.
10. verse 29. &c. to the 38.

Now touching the second point, who is he whom God
forbiddeth to beare false vvitnessse?

*All stand streightly charged here vvithall, but specially they
vvwhose false testimonie may do most hurt: and namely such as be
in credite vvith great persons, and such as are called forth to
giue vvitnessse in any vvightie matter vpon their oth.*

To this purpose, consider the admonition of Iohn Baptist
to those souldiers that would know of him what they should
do. The holy seruant of God being as wise as zealous, knowing
that they might do speciall hurt, by their false accusation a-
gainst any to their Captaine, he giueth them speciall warning
against this sinne, Luk. chap. 3. 14. The like is to be said of all o-
ther in any like place, wherein they may procure any speciall
mischiefe

mischiefe by the same meanes. The third point followeth.

Shew therefore what it is for any to beare false witnesse against his neighbour?

To beare false witnesse, is to utter and affirme any vnttruth, how litle soeuer the same may either discredite or impayre the good name of any man: or procure any other the least hurt or danger against him, either in life, honestie, or goods, and specially, if it be against the spirituall happinesse and saluation of his soule.

It is true: false witnesse reacheth as farre as doth all that, for the which anie man may be worthie to be either iustified or condemned in the sight of God or men: as may be particularly exemplified through euerie Commaundement, both of the first and also of the second Table.

And further, though this sinne of false witnesse bearing, is grieuous in the least degree; yet it is to be esteemed more hainous, according to the greatnesse of the accusation which is falsely laid to the charge of any man: specially of such a man as hath best deserued to be well spoken of, &c. False accusation in capitall matters is more hainous then in matters otherwise penall: in matters belonging to God, more then in matters pertaining to men, a certaine proportion of one degree of sinne compared with another: before the magistrate and by oath, more then priuately and by bare affirmation: deliberately more then rashly: by writing or open printing, more then by word of mouth: by a Magistrate or Minister of the word, more then by a priuate person: against a societie, more then against one person: against whole Churches and nations, more then against some few among them. Finally, God forbidding false witnesse in the matters of the naturall life and bodie, must needs be vnderstood, much rather to forbid false witnesse to the euerlasting perill of mens soules, which are more precious then their bodies and whole outward and worldly estate.

But not only the first inuenter of the false accusation is here condemned, of whom it is said, He that inuenteth slander is a foole, that is to say, a wicked man. Prouerbes chapter 10. 18. but also, he that is ouer-light of giuing credite to it,

Sins forbidden.

or to anie vncertaine rumors, of whom also it is said: The foole beleeueth euerie thing, Prou. 14. 15. Reade also Exod. 23. 1. Yea it is a sinne in anie not to stay and suppress such flying reports, as we are after more fully to consider. And for this cause it is, that God giueth the magistrate especially, so speciall a charge as he doth, to examine the false witnesse verie diligently: and that no man should be condemned vnder two or three witnesses, Exod. chap. 23. 6. 7. 8. and Deut. 17. 14. 6. 7. and chapter 19. 16. &c. Reade also Iohn 7. 51.

But that we may proceed:

Is false witnesse borne onely by affirming a falshood, or open vntruth against a mans neighbour?

No: for false witnesse may be borne by the deniall and gaine-saying of that which is true.

There is like reason of either of these. This was the sinne of Zidkijah the son of Ghenaanah against Micaiah, 1. King. 22. 24.

It is an euill, that is generally verie readie with all of vs, specially concerning our owne excuse, if there be not the greater grace. See in the example of Sarah, Gen. 18. 15. yea though she was a good woman.

That which we will do for the excusing and benefiting of our selues, as we take it, we will not sticke (if naturall corruption preuaile) to do the like to the hurt of him whom we take to be our enemy: we will denie or lessen all the good which he hath done, &c.

This kind of bad dealing, there is no doubt, but the Lord condemneth it for false witnesse bearing.

But some man peraduenture will aske, what if my false witnesse may helpe my good neighbour, and be no hinderance to anie other, either friend or foe: may I not in such a case make that lye; which they beautifie with the name of an officious or dutifull lye?

What is to be said to this? No euill must either be done or spoken that any good or profite may come of it. Neither in truth can any good fruite come of it, but rather it will proue ouer officious and hurtfull, specially to the euill doer or speaker himselfe, if God do not pardon it.

God the author of all that is good and true, yea who is all onely goodnesse and truth, he will doubtles work, & further them
by

by true dealing and true speaking; and therefore doth streightly require, that we serue his blessed prouidence onely in the way of truth, reade Rom. 3. verses 4. 5. 6. 7. 8. Sinner forbidden.

It is true that in some cases God hath borne with the weakenesse of his seruants this way, when in their hearts they haue minded to serue his good prouidence, but haue failed in their right choise of the right way and meanes: as Rebecka and Iaakob did for the obtaining of the blessing, Gen. 27. and the mid-wiues of Egypt for the preservation of the liues of the male-children of the Israelies, Exod. chap. 1. and Dauid for the preservation of his owne life, 1. Sam. 21. 1. 2. 3. and verses 12. 13. But such examples (being as it were out-rules) cannot be followed without great daunger, to those that will of purpose draw them to an inordinate course of imitation.

Is there no way else, whereby a man may beate false witness against his neighbour?

Yes he may do it also by misconstruing and deprauing, either the meaning of his words, or the purpose and intent of his actions.

After the former maner of deprauing the words and meaning of the speaker, were the aduersaries of our Sauour Christ false witnesses against him: reade Iohn chap. 2. 19. compared with Matth. 26. 60. 61. and chap. 27. 39. 40. wherein that was fulfilled which we reade Psal. 35. 11. 12. And thus also dealt the false witnesses and accusers of Stephen, and of the holy Apostles of our Sauour Christ, Acts 6. 11. and chapter. 7. 58. and chap. 16. 20. 21. After the latter maner was Ahimelech accused by Doeg, 1. Sam. 21. 7. and chap. 22. 9. &c. And Nehemiah by Sanballat and Geshem, Nehem. chap. 6. 5. 6. &c. and our Sauour Christ also, Iohn. 19. 12. All these false witnesses in either respect following therein the suggestion of the Diuell the father of lyes, Iohn chap. 8. and the accusers of the brethren, Reue. 12. 10. Which wickednesse the Lord expressely forbiddeth, Leu. 19. 16. Thou shalt not walke about with tales: where note the signification of the word, *רָכַל* *racil* comming of the verbe *רָכַל* *racal* which is by making merchandise to seeke gaine: See *Tremel*. By this therefore which hath bene sayd, we may sufficiently perceiue that all kind of lying, flandering, and

Sins forbidden. back-biting is forbidden in this Commandement: whether against our foe, or for our friend, or for our owne aduantage, reade Leuit. 19. 11.

We may not lye of the Diuell, according as it is truly sayd: It is a shame to lye of the Diuell.

As we must not vse cursed speech, Iude verse 9. so neither may we vse lying speech against him, and therefore much lesse against our neighbour, yea, our good neighbour. We may not lye on Gods behalfe, Iob 13. 4. 7. 8. 9. 10. Rom. 3. 7. 8. much lesse for mans cause.

To conclude this point, we must not lie against our selues, by flattering and blessing our selues while we walke in wicked wayes. For this is to trust in lying words, as the Lord saith by his Prophet Jeremiah, chapter 7. 4. &c.

Trust not in lying words, &c. Not that those words were lying in themselves, but because hypocrites vnder that pretence soothed themselves in an outward profession of Gods religion, without amendment of their liues.

But haue we now all the euils and finnes which the Lord forbiddeth in this holy Commandement?

No, we haue not: It is also against the will of God in this Commandement, that any should conceale that truth which ought to be vttered: either for the benefit of our good neighbor, or for the rebuke and chastisement of him that is euill: as also that on the other side, any should vnseasonably vtter and disclose that truth, which for the present ought to be kept secret.

Moreover, it is against this Commandement that any should praise that which ought to be discommended, or commend that which ought to be dispraised.

Yea, to praise and encourage, or to dispraise and discomfort rashly, and without good and discret moderation.

Finally, all vaine-glorious boasting and hunting after our owne praise, together with all dissembling and double dealing; yea, all want of plainnesse and simplicitie, which will not stand with good duty, is contrary to the obedience of this Commandement.

These no doubt are transgressions of this Commandement: for they hinder the truth, that it cannot be acknowledged and aduanced as it ought to be: and likewise they hinder the discerning

cerning of vice and wickednesse of life, that it cannot be so reproued and condemned, as it should be. Sinnes forbidden.

Now this we know, that he who iustificieth the wicked, and he that condemneth the righteous, they are euen both of them abomination to the Lord, Pro. 17. 15. And againe, chap. 28. 4. They that forsake the Law praise the wicked; but they that keepe the Law, set themselues against them.

To praise aboue measure, is flattery: of the which it is said, that he which flattereth his neighbour, spreadeth a net for his steppes, Prou. 29. 5.

Detracting is a sinne on the other hand, against the which reade Psalme 15.

Against vaine boasting, reade Prou. 27. 1. and against dissembling and double dealing, reade againe Psal. 12. 2. They speake deceitfully, and Psal. 41. 6.

And thus we haue seene what be the externall sinnes and transgressions forbidden in this Commandement.

But not onely are these outward euils forbidden, but also all those inward vices and hidden corruptions of the heart, which be as the roote and cause of these.

Shew therefore now, which those inward euils & vices be?

Of this sort, are all uncharitable and groundlesse suspicions, all rash iudging and taking of such things in the worst part which may be well construed, and chiefly all hatred and malignant enuy against our neighbours good name, credit, and velfare.

These are indeed the inward euils of the heart, from the which all false witness, lying, and slander do spring, according to that we reade Matth. 15. 19. Out of the heart (saith our Saviour Christ) come euill thoughts, &c. false testimonies and slaunders. Reade also the ground of the same euils noted Prou. 21. 10.

Against euill suspicions. Reade 1. Tim. 6. 4. a fruit of corrupt doctrine.

Against rash iudging, reade Matth. 7. 1. 2.

Consider also the sinne of Iobs friends. Reade also Luke 13. 1. and Iohn. 9. 2.

Against the taking of things in euill part, and whisperings, reade Rom. 1. 29.

Sinnes forbid-
den.

And of enuy it is sayd: who can stand before it, Prou. chapter 27.4.

But yet one thing more, that we may conclude the negative part of this ninth Commandement.

Is this Law of God fulfilled, if we for our owne parts auoid the euils, both inward and outward, which haue bene mentioned, though we should allow or winke at the same sinnes in others?

No, in no case: but contrariwise, God requireth that we hate them in other, as well as in our selues: and that, as much as lyeth in vs, we reprove, repress, and sharply correct and punish them.

It is true: for seeing God abhorreth all false witnesse, lying, and flaundering, &c. Prou. 6.19. and chap. 12. 22. it cannot in any reason be thought, but that he requireth also that all his seruants should likewise do so. And so it is exprefly testified, Prou. 13.5. A righteous man hateth the lying word (or false matter) whatsoever it be. On the contrary, he is affirmed to be a wicked man, whosoever he be that giueth heed to false lippes, Prou. 17.4. and againe, chap. 29. 12. Wherefore worthily it is to be noted to be the property of a godly man, to shew an angry countenance against the flaundering tongue, chap. 25. 23. And Psalme 101.5. King Dauid speaking in the holy zeale of Gods Spirit, saith: Him that priuily slandereth his neighbour, will I destroy.

Reade also Psalme 140. 10. and Psal. 31. 18. a fearefull imprecation against this sinne: Gal. 2. 11. &c. See the zeale of the Apostle Paule against Peter dissembling. And Luke 23. 50. 51. the praise of Ioseph of Arimathea, for not consenting with the rest to giue sentence against our Sauour Christ vpon the false accusation brought against him. And Iohn 9. 50. 51. the like practise of Nicodemus is recorded.

Thus haue we according to that measure of grace which God hath vouchsafed for the present, the whole negative part of this Commandement, and from thence also, a fit passage to the affirmatiue part, which now followeth.

Shew therefore hencefoorth, by the renewing as it were of our treatise, for our further and more full instruction, what
on

on the contrary, are the good duties which our righteous God, the God of truth commandeth vs in this his holy Commandement? Duties commanded.

The Lord God straightly commandeth euery man, in all causes, to speake and vvitnesse the truth, and to testifie against all falshood, lies, and slanders, to the due credite, commendation, and safety of euery neighbour, wherein he doth well: or for his due reproofe and correction vvherein he both euill, and for the ending of contentions and controuersies betwixt man and man: vvhether vve be lawfully called forth, to do is vpon our oath before a Magistrate, or that we haue any iust occasion more priuately so to do.

It cannot be otherwise conceiued, but that the Lord forbidding false witnesse-bearing against our neighbour to his discredit or hurt, doth on the contrary command the speaking and witnessing of the truth for his benefit or credit.

And because it often falleth out, that a mans good neighbour cannot be benefited and relieued, but the wicked and false accusation or lye of another must therewithall be detected: therefore it must needs be, that a true witnesse must be giuen against euery euill neighbour, to his iust rebuke and punishment.

And generally, it is to be considered, that all discouery and reproofe of lies and slaunders, to the discredit of the wicked: it is on the behalfe of euery good neighbour, and of the truth it selfe.

Yea, it is for the benefit of our neighbour, who hath sinned any sinne which is to be discouered, that we do therein witnesse against him, that by the iust rebuke and correction of his sinne, he may be brought to true repentance.

Moreouer, because euen good neighbours, may be at variance for want of the knowledge of the truth; therefore it is further added, that this is the vse of bearing a true witnesse, to end controuersie and contention, according to that we reade Heb. 6. 16.

But not onely in iudiciall course of iudgements before the Magistrate or Iudge of the court: but also in all priuate speeches and testimonies, God requireth that we alwayes speake

and affirme the truth, to the benefit of our neighbour, in the way of righteousness and truth, &c. reade Ephes. 4. 25. and Colos. 3. 8.

Thus then (to speake in a word) the brieve summe of this Commandement is truth of speech commanded for the benefit of our neighbour: yea, even for the mutuall benefit of one neighbour by another, according as it is written: A faithfull witness delivereth soules, but a deceiver speaketh lies, Prou. chapter 14. 25.

But hereunto, as vnto a very great and waighty duty, there are diuerse excellent vertues and graces necessarily required, as you haue bene taught.

Which are they?

The first is, an hartie loue and zealous affection to the truth in generall, with a villing and ready chearfulnesse of mind, to giue witness vnto it.

The second is, a particular knowledge and assurance of the truth of euery matter vwhereunto we do giue witness.

The third is incorrupt affection, void of all ill will and hatred, or of partiality and flattery, touching the person whom our testimony concerneth: whether he be friend or foe, howsoeuer we shall esteeme of him.

The fourth is, simplicity and plainnesse in the declaration of the truth.

The last is, constancy in standing to the confirmation of that truth which is once uprightly and faithfully affirmed.

Concerning the first of these vertues, which I call an hartie loue and zealous affection to the truth in generall: I do not only extend it in this place, to the witnessing of that truth which pertaineth to the outward safety and credit of euery neighbour, but also to the witnessing of the whole truth, which is according to godlinesse, Tit. cha. 1. 1. And as it is said of the true seruant of God, that he speaketh the truth in his heart, Psa. 15. 2.

Concerning the second, reade Pro. 15. 28. The heart of the righteous studieth to answer. And chap. 16. 23. The heart of the wise guideth his mouth wisely. And chap. 14. 5. A faithful witness will not lye. And verse 15. The foolish will beleeue euery thing, but the prudent will consider his steps. Herein consider the
wife

wise discretiō of the Apostle Paul, 1. Cor. 1. 11. and chap. 11. 18. *Duties com-*

Concerning the third vertue, note that the truth isto be pre-
ferred before any person, and before euery reward, and be-
fore all displeasure, whatsoeuer may arise from the testify-
ing of it. And herein let vs take speciall heed against our
owne hatred and wrath against any man; for that blindeth the
eye, and all such are by and by all to naught with vs, &c.
so the vprightnesse of truth shall be neglected because of our
crooked affection.

Concerning the fourth, reade Isaiah chap. 32. 4. 5. Reade also
2. Cor. 2. 17. and chap. 4. 2. Reade also Ioh. 1. 20. and 1. Sam. 3.
17. 18. and Iosh. 7. 19.

Concerning the last, reade Tit. 1. 9. for that which the Mini-
ster must do for his part, in the great truth of God: the like is
to be performed of all in euery truth. It is a foule sinne in euery
such one, as shall be ready to shrink backe from any true testi-
mony, when they perceiue their land-lord, or some other great
man to be offended therewithall.

All these vertues, and if there be any other like to these,
they are carefully to be regarded in bearing witnesse, as euery
man will answer before God: with whom truth in euery mat-
ter is very precious.

But that we may go forward.

Is there nothing else commanded in this Law of God, but
the things which you haue already rehearsed?

Yes, God doth moreouer command vs in this his holy Com-
mandement, to performe euery other good dutie, vwhereby
both the good name, and also the good and comfortable estate of
our neighbour, may not onely be continued so much as vve may
procure, but likewise vwhereby the same may be recovered a-
gaine, if by any occasion they be lost and impaired.

All this must needes be required, according to the ge-
nerall law of loue to our neighbour, whose good name and
comfortable estate, should be as deare vnto vs as our owne
ought to be.

Shew therefore in the first place, which those duties be, that
are to be performed for the continuance and preservation of
our neighbours good name, and of his good estate?

*Veritas non
querit angulos.
In testimonio
veritatis, non
est ludendum
vel occultatio-
nibus vel ambi-
guisatibus.
Truth seeketh
no corners. It
dallieth not by
ambiguous and
doubtfull an-
swers.*

Duties com-
manded.

First, it is euery mans dutie to teach and instruct his neighbour in euery good way of God wherein he shall perceiue him to be ignorant and to want counsell: yea, it is euery mans duty, to exhort and stirre up his neighbour to all care and conscience, to vvalke in obedience to euery Commandement of God.

Secondly, it is euery mans duty to yeeld euery neighbour his due praise, for all his godly vvisedome and care, and for euery good grace and vertue in the vvell ordering of his life, and to incourage him to continue and increase therein.

Thirldy, God requireth, that in all actions or speeches (though something doubtfull and suspicious) we hope and speake the best of euery good neighbour, vntill the contrary shall breake forth and be knowne; yet so, as in the meane while, we admonish them to vse better aduifement, and speedily to remoue all causes of suspicion.

Fourthly, that each neighbour be faithfull and trusty, in keeping the secrets of the other vvhatsoeuer may lawfully, and of faithfull loue to our neighbour ought to be concealed.

For the first of these points, reade 1. Thes. 5. 11. Heb. 3. 13.

Reade also, Mal. 3. 16. and Isaiah 2. 3. As touching that which we reade Ier. 31. 34. And they shall teach no more euery man his neighbour, and euery man his brother, saying: Know the Lord, &c. this doth not prohibit this duty, but only in way of comparison, setteth out the abundance of knowledge in the time of the Gospell, aboue the time of the Law, &c.

That there is continuall need of mutuall instruction: see Heb. chapter 5. 12. Reade also Prou. 10. 21. The lippes of the righteous feed many. And chap. 15. 7. The lippes of the wise do spread abroad knowledge, and chapter 16. verse 21. 23.

For the second point, reade Prou. chap. 12. 8. A man shall be commended for his vvisedome. Reade also chap. 31. 18. &c. But in this point diuerse cautions are to be obserued. Our praiſe must not be excessiue, nor to flatter the party; but to the glory of God, and to prouoke other to holy imitation. We must so praise that which is good in any, as we must dislike and discommend that which is amisse, reade 1. Cor. 11. 2. and verse 17. &c. and Reuel. chap. 2. and chap. 3.

For

For the third point, reade 1. Cor. 13. 5. 6. 7. Loue thinketh not euill, &c. It suffereth all things, it beleeueth all things, it hope-
 peth all things, it endureth all things. *Duties com-
 manded.*

Reade also Matth. 7. 1. where rash iudging is forbidden, as hath bene declared before in the negatiue part of this Commandement.

For the last point, reade Prou. 10. 12. Loue couereth all trespasses. And chap. 11. 13. He that goeth about as a slanderer (or detracter) discouereth a secret: but he that is of a faithfull heart concealeth a matter. And chap. 17. 9. He that couereth a transgression, seeketh loue: but he that repeateth a matter separateth his chiefe friend. Reade also chap. 25. 9. and Matth. 18. 15. 16. and 1. Pet. 4. 8.

These are the duties seruing to the procuring and preseruing of our neighbours good name and welfare.

It followeth that you shew which be the duties commanded, for the recouery thereof, when by any manifest fall into some grieuous sinne or other, both his name and the comfort of his whole estate is lost, or at the least greatly impaired.

Which are they?

Wise, louing, and zealous reproofe and perswasions, drawne from the word of God, by our selues apart: and if that will not serue, by the further helpe and assistance of other good and louing neighbors, till happily he may be brought to repentance, and so seeke reconciliation, both with God and his people.

Reade for this Leuit. 19. 17. reade also Matth. 5. 23. &c. and againe chap. 18. 16. 17. James 5. 19. 20.

Of seeking reconciliation, we haue an example in Iobs friends, chap. 42. of that booke, verse 8.

But in so much as by reason of the stubburnnesse of our nature, it is a very hard thing for flesh and bloud to stoop to any reproofe, and to take profit by it: and seeing in regard thereof (as you answered) great wisdom is requisite to the well ordering thereof, to the end it may take due effect, according as we reade Prou. 11. 30. He that winneth foules is wise, I would haue you therefore call to remembrance, and shew what is required to the due ordering of reproofe?

First, the quality and degree of the sinne is to be considered.

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Secondly, the quality and disposition of the offender is to be regarded.

Thirldly, choise is to be made of the most fit and conuenient time.

Finally, loue, pity, and compassion ouer the offender, with desire of his repentance to saluation, must be ioyned with zeale of Gods glory, and hatred of the sinne.

The first consideration must be, whether the sinne be smaller or greater, either in it selfe and of the owne nature, or by circumstance: whether it be committed of infirmity, or otherwise: once, or more often, &c.

The second consideration must be, whether the offender be of a meeke, or of a more stirring and stubburne nature: old or young: whether a priuate or publike person, &c. for age and authority must be reuerenced, &c. reade 1. Tim. 5. 1. 2.

Againe, whereas some must be more mildly dealt withall, others must be more sharply rebuked: according both to the Commandement of God, and also according to the practise of his wise and faithfull seruants. For the Commandement, reade Gal. 6. 1. Tit. 1. 13. and chap. 3. 10. and 1. Thes. 5. 14. and 2. Thes. 3. 14. 15. and Iude, verses 22. 23. and Isa. 58. 1. For example, see how the Apostle Paule moderateth his reproofe toward the Corinthians, 1. Epist. chap. 1. and chap. 4. 21. and chap. 5. and chap. 11. compared also with Nathans maner of dealing with king Dauid in his reproofe, 2. Sam. 12. with Samuels dealing in the reproofe of Saule, 1. Sam. 15. Compare likewise Peters reproving of Simon Magus, Acts 8. 20. &c. with his reproving of Cornelius, Acts 10. and Paules reproving of Elymas the forcerer, Acts 13. 9. &c. and of Hymeneus and Alexander, 1. Tim. 1. 20. with his reproving of Peter, Gal. 2. Reade also chapter 3. 1. and compare it with his precept, chap. 6. 1. Reade also Ieremies practise, chap. 2. 10. 11. and the rest of the Prophets. Loue and compassion ouer sinners, must moderate and season all reproofe.

Reproofe must be as an electuary compounded of many simples, the mildnesse or sweetnesse of the one delaying the sharpnesse or bitternesse of the other, that there may be a kindly operation: for otherwise there is danger, least it should rather inflame

inflame and poison, then supple and heale.

The third consideration must be for the fitnessse of the season, vnder the which also falleth the regard of a fit place. For if the offender should be in his vnruely passions, and among his coapmates (as we may say) who would be ready to animate him, &c. the reproofe (I speake of priuate reproofe) should then be vnseasonable. Reade Matth. 7. 6.

Such a time therefore is rather to be waited, and as it were picked out, when the bold sinner may be singled alone, and when he may be found in a more seasonable tēper. And chiefly if God so prouide, that he may be hūbled by some sēfible iudgement against the same or the like sinne. Or after the hearing of some zealous & piercing Sermon, let not the occasion be neglected. To this purpose marke the wisdō of the Prophet Daniel, in giuing his reproofe & cōsel to Nebuchadnezzar, after that he was somewhat skared by his strange dreame, chap. 4. Reade also 2. Chron. 19. 2. how the Prophet Hananie is directed by the Spirit of God, to take the occasion to reprove Iehoshaphat vpon his late escaping of a great danger. Reade also 1. Sam. 19. 1. 2. 3. 4. 5. 6. how Ionathan chose his time to deale with the king his father, in the behalfe of his friēd Dauid. And ch. 25. vers. 36. 37. how Abigail waiteth her season to deale with her churlish husband Nabal. Thus therefore it standeth vs in hand euery way to be very circūspect, in the well ordering of reprehensō.

The discretion of a man (saith King Salomon) differreth his anger, and it is his glory to passe by an offence, Prou. 19. 11.

Moreouer, he that will reprove as he ought, must most diligently take heed, that he be carefull to reforme himselfe first, Matth. 7. 3. 4. 5. and then that he presume not aboue his gifts, or his place and calling, by meddling with matters aboue his reach, or with persons of whom he may easily conceiue that they will scorne his admonition. Reade Prou. 9. 8.

Neuerthelesse, it must therewithall be considered also, that the wisest of Gods seruants, cannot alwayes obserue the time so fitly, nor carry the reproofe in so conuenient and due manner, but they must make reckening, that some of the wicked (whom of loue and duty they shall admonish and rebuke) will harden their harts against the same: yea, and render hard

measure, against those that shall most louingly reprove them. As Herod dealt against John Baptist, casting him into prison. Reade Prou. 27. 22. Though thou shouldest bray a foole in a morter, &c. yet will not his foolishnesse depart from him.

It is true, that a wise reprovuer is as a golden eare-ring, and an ornament of fine gold: but he is so, onely to a wise and obedient eare, Prou. 25. 12. For compassion over the offender, beside that Iude verse 22. reade also Psal. 119. verse 136. Ier. 9. 1. &c. 2. Cor. chap. 12. 12. Phil. chap. 3. 18. Iosh. 7. 19.

Thus much therefore for the witnessing of the truth, and tendring our neighbours good name and welfare, may suffice for this time. Remembring alwayes, that in so much as God comandeth truth to be witnessed for the benefit of our neighbour, specially, of our good and godly neighbour; that therefore in such cases, wherein by the declaration of some truth, our neighbour should be vniustly preiudiced & hurt, we are at no hand to disclose it. As for example, we must not betray our good neighbor and Christian brother into the hands of cruell persecutors, much lesse the whole congregation, if we should be examined of the time and place of their secret meetings for the worshipping of God, and for their owne mutuall edification and saluation.

And thus now we haue seene at the last (according to the measure of grace which God in mercy hath vouchsafed vpon vs) what our whole duty is toward our neighbour, according to this ninth Commandement.

But is there nothing commanded, or at the least necessarily implied in it concerning our selues, and the tendring of our owne good name and safety?

Yes: for by the duties which the Lord God commandeth vs toward other, he giueth vs to understand vvhath regard vve ought to haue of our selues and our owne good name.

What regard is that which you speake of?

As we must truly repent of all our sinnes past in the sight of God, and make outward profession of our repentance before men, touching those sinnes especialiy, whereby we haue giuen offence to any, either publikly or prinatelly: so, for all time to come, it is our parts so to order our liues in vnfaigned obedience to all the holy

Lawes

Laws and Commandements of God, that we may not only haue praise with God, & the testimony of euery good neighbor, for our credit and welfare in the midst of them. Yet so, as we must alwaies for our owne parts, both thinke humbly, & speake modestly of our selues, & our owne actions or vertues, according to that admonition of the holy Prou. cha. 27. 2. Let another man praise thee, and not thine owne mouth, a stranger and not thine owne lips. And Gal. 5. 26. Let vs not be desirous of vaine-glory, &c.

*Duties com-
manded.*

It is true: for first the onely way to win or recouer a good name, is by amendmēt of our liues, wherein we haue transgressed, & so procured our owne reproch: & if we shall harken to the admonition & rebuke of others, as well we as would haue any in the like case harken vnto vs. &c.

And secondly, that euery man standeth bound to haue care to seeke a good name in the Church of God, by walking humbly in the wayes & Cōmandements of God, we may consider it by diuerse reasons. For the waies of God are the only cōmendable waies. Feare God, & keepe his Cōmandements (saith the preacher, Eccl. cha. 12. ver. 13.) for this is all of a man. All what-fouer beside is vanity. And what else in any sound reason can any mā be worthily cōmended for, if he want the feare of God, &c. May a man be cōmended for profanenesse, or for idolatry, or for wrath, or for drunkennesse, or for fornicatiō, &c. God forbid. The Lord himself maketh the faith of his seruāts the ground of their good name, Heb. 11. 39. & their obedience the confirmation thereof. Reade Phil. 4. 8. In this respect, let it be considered, that the whole Law of God beareth the name of truth; to the obedience whereof also is opposed the generall vice of lying, as Psa. 119. verse 29. Take away from me the way of lying (saith the holy Prophet) and of thy good grace graunt me thy Law. And verse 89. All the Commandements of God are truth. And Psal. 119. 9. The iudgements of the Lord are truth: whereupon also saith the Apostle Iohn, 1. Epist. 1. 9. If we say we haue fellowship with God and walke in darkenesse, we lye, and do not truly. And chap. 2. 4. He that saith I know him, and keepeth not his Commandements, is a lyer, and the truth is not in him. Thus, Rom. 1. 25. Idolaters are said to turne the truth of God into a lye, and Iames chapter 3. 14.

*Duties com-
manded.*

They that haue bitter enuying and strife in their hearts, they are lyers against the truth. On the contrary, he that doth truth, commeth to the light that his workes might be made manifest, that they are wrought according to God, Iohn 3. 21. Such are sayd to walke in the truth, Iohn 2. Epist. verse 4. and Epistle 3. verses 3. 4. euen that truth which is according to godlinesse, Titus. 1. 1. euen that truth which is in Christ Iesus, Ephes. 4. 1 2. and for the which we must do all that we can; and nothing against it, 2. Cor. 13. 8. for the which we must not onely be witnessers, but euen Martyrs in a speciall manner, if need so require.

And a particular branch of this obedience from whence a good name is argued, is the speaking and witnessing of the truth, according to this ninth Commandement. And when a man is a man of his word, as they say; and when (as our Sauour Christ speaketh) his yea is yea, and his nay nay; and when we be carefull to auoide talkatiuenesse, after the maner of idle gossiping, &c. Reade Prou. 10. 19. and 1. Tim. 5. 13. Reade also Prou. 17. 27. 28.

Thus must we walke, that we may haue praise both before God and man: reade Rom. 2. 28. 29. But that we may conclude this point of our treatise: What is to be sayd concerning our secret sinnes: do we stand bound to make them knowne, as being a meanes whereby God would haue vs seeke a good name?

*As God requireth it for a duty of loue to our neighbour, that we discover not his secret sinnes, either before the Magistrate or otherwise; that is to say, those his sins, by the concealing whereof no perill or hurt groweth to the common-wealth, or to any particular and private neighbour: so he permitteth it as a fruite of loue belonging to a mans selfe, that he should not to his owne dif-
famation, disclose his like secret offences: unlesse happily he should find it necessary, for the reliefe of his conscience, to make the knowne to some choise & faithfull neighbor, according to the instruction of the Apostle, 1. am. cha. 5. 16. saying: Acknowledge your faults one to another, & pray one for another, that ye may be healed: for the prayer of a righteous man availeth much, if it be feruent.*

This standeth with good reason. For as no man will make
knownne

knowne his bodily disease, to that Phisition which would haue no care to do him good: so what should induce a man to acknowledge his faults to any that would not tender the spirituall health of their soules, &c? Hereupon also it may appeare, that the law of Popish auricular confession of all sinnes, both secret and open, to the full number, in the eare of the Priest, to receiue his iniunction of pennance in way of satisfaction to God, is an absurd and tyrannous cruelty against mens soules and consciences.

Likewise their oath *ex officio*, driuing men to accuse themselves, according to the pleasure of any mans captious inquisition and demand: it is against that gracious liberty which God hath graunted to his seruants in this behalfe.

And for any to discouer his owne secret corruptions without iust cause, and not to singular good ende and purpose, would it not be iudged of all, to be done either of hypocrisie, or of a prophane and vnaduised follie?

Neuerthelesse, if any keeping close his sinnes, do harden his hart therein, he may iustly feare, least God in his displeasure, do make him in the terror of a hellish conscience, to cry out against himselfe, and to be a trumpet of his owne shame, as oftentimes it falleth out against such close & hard harted sinners.

But enough of this point for the present: We come now to the generall equity of this Commandement.

What is that?

The equity of this Commandement may be considered diuerse wayes, like as we haue seene in the former.

Shew here againe how that may be?

First, in respect of God.

Secondly, in respect of our selues.

Thirdly, in respect of our more priuate and vsuall course of dealing with our neighbours and brethren.

Fourthly, in respect of publike society and gouernement.

Finally, in respect of our professiō of the name & religiō of God.

Let vs examine these things particularly.

And first how can ye declare the equity of this Commandement in respect of God?

Because he is the God of truth, most entire, faithfull & cōstāt in

The Equiry.

all truth : it is most quall, that he should forbid his people all vntruth, as that vvhich is most directly contrary, both to his nature and vvill, and also to all his counsels, vvordes, and vvorkes.

Your answer is most true, whether we consider of God in the vnity of his nature, he is the God of truth, Ieremie 10. 10. Or whether we consider of him as he hath reuealed himselfe in the Trinity of persons. The father is the father of truth, Iohn 5. 30. 31. and chapter 8. 26. 27. The sonne of God is true, yea, truth it selfe, Prouerbs 8. 6. 7. 8. Iohn chapter 1. 9. The holy Ghost is the Spirit of truth, Iohn. 14. 15. 16. 17. and chapter 16. 13. and 1. Iohn chapter 5. verse 6. And in the same place, verses 7. 8. 9. 10. The ioynt witnesse of the whole Trinity is true from heauen.

Hence also it is, that the word of God is called in a singular and incomparable excellency, the word of truth, 2. Cor. 6. verse 7. and Tit. 1. 9. the faithfull word, and Iames 1. 18.

The counsels and purposes of God are all faithfull and true, Hosh. chapter 13 verse 14. Rom. 11. 29. 1. Cor. 1. 9. 1. Thes. 5. 24. Iames 1. 17. Psal. 105. verse 8. and Psal. 14. 6. All the works of God also are perfect and true: they are not counterfeites of things, but true substances of things, in their seuerall kinds, Deut. 32. 4. and Psal. 112. 7. 8. and Psalme 119. 90. 91. 7.

God therefore being euery way most true, must needs in all equity command both true speaking and true dealing, in regard of his owne nature.

Proceed now to declare likewise the equity of this Commandement, in respect of our selues.

How may we perceiue this to be so?

Insomuch as God hath shewed so great loue on vs, that vve should be called his children; it is very equall and meete, that we should resemble the image of our heauenly father, in all righteousness and holinesse of truth.

So indeed do the Apostles of the Lord reason, 1. Iohn 3. 1. &c. and Paul Ephes. 4. 24. Yea such are their very words. Reade also Col. 3. 9. 10.

Now verily such must we be, vnlesse we wil shew our selues to be the childre of the diuel, & not the children of God, Ioh. 8. 44. But

But let vs come to the third point.

How can you shew the equitie of this Commandement, in respect of our more priuate and vsuall course of dealing with our neighbours and brethren?

Cast off lying (saith the Apostle) and speake euerie man the truth vnto his neighbour: for we are members one of another, Ephes. 4. vers. 25.

A notable and liuely similitude taken from the naturall bodie, to the which God hath giuen diuerse members, and sundrie faculties and powers vnto them, and all for the conseruation of the whole bodie.

Now therefore, were it not an vnequall and a very absurd course, that any one member should deale vnfaithfully with another? as if the eye should take chalke for cheese, as we say: or the hand to put a stone to the mouth in stead of bread, or ranke poison in stead of wholesome nourishment?

No lesse absurd were lying in the new work of Gods grace, then that should be in the frame of nature: whether one Christian should ly to another, or that they should tell lyes the one of the other.

Now fourthly, how can you declare the equitie of this Commaundement, in respect of publike societie and gouernment?

The ordinarie course of iustice and iudgement cannot proceede for the defence of the innocent, and punishment of the offender, neither yet for the ending of controuersies betwixt good neighbors, but by the testimonie of witnesses; and that also, euen vpon their othes, for the more certainty of finding out the truth.

It is true: for as the Lord saith, Deut. 19. 15. At the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established. Reade also Matth. 18. 16. and 2. Cor. 13. which places also were mentioned a litle before. And againe, Hebr. 6. 16. An oth for confirmation is with men an end of all strife.

It standeth therefore with all equitie, that euerie man shold be willing according to his knowledge, in a due course of inquirie, to giue witness to the truth: yea it is euerie mans part, carefully to obserue and marke those things which it is fit for

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them to know, that they may (as occasion shall require) be meet witnesses of the truth.

It is not a sufficient excuse for a man to say, I know not what to say to it, whereas he might haue known if he had listend. Euen as we would gladly haue the iust testimonie of others, for the clearing of our selues, &c. so ought we to be willing to yeeld ours for the benefite of other. And likewise, as we would be loth that so precious a iewell as a good name is, and that so sweete a fruit, as is louing fauour which groweth from thence, should be stolen as it were out of our gardens by any false witnessse, lyes, and slaunders: so ought we of the same equitie, to take heede that we defraude not or spoile anie of their good name and estimation, by the same vniust & wicked practises.

Moreouer, the equitie of this point appeareth, in so much as false witnessse, lying and slaundering, is the common harbourer and vpholder of all finnes, and also an enemy to all vertue and godlinesse, both in deprauing thereof, and also in denying all iust defence and succour thereunto. We are come to the last point.

How can you shew the equitie of this Commaundement in respect of our profession of the name and religion of God?

Because they that slander and defame any their good neighbours and brethren, and they also themselves, who walke not answerable to their profession, do giue occasion to the enemies of Gods true religion, to blaspheme and speake euill of the most holy and reuerend name of God.

So it is said indeed of king Dauid, that by his grieuous sinne of adulterie and murther, he caused the enemies of the Lord to blaspheme, 2. Sam. 12. 14. And more generally it is said of the wicked Iewes, that through their breaking of Gods Law, they dishonoured God, and that through them the name of God was blasphemed among the Gentiles: Rom. 2. 23. 24. Now surely, this is the most vnequall thing that can be, that God who honoureth his people with putting his name vpon them, and in calling them to the profession of his heauenly kingdome and glorie: it is the most vnequall thing that may be (I say) that God should be dishonoured by them. Ought ye not (saith that honourable Nehemiah, chap. 5. 9.) to walke in the

the feare of God for the reproch of the heathen our enemies? *The Curser.*

So the equitie of this Commandement and of the third, is in this respect the same. And the rather also is it vnequall, that one Christian should flaunder an other; because the enemies of Gods truth are ouer readie, to seeke the diffamation and flaunder of vs all, though we be carefull to maintaine the credit one of another, so much as in truth and equitie we may.

The equitie of this Commaundement being thus manifold and great, no maruell though God in his iustice hath threatened and assigned so manie and great curses or plagues and punishments to the transgressions of it.

These curses therefore let vs now come vnto: for this is the place, wherein we are according to our order to consider of them.

And first, what is the curse and punishment of those that beare false witness vpon their oth before a Magistrate?

The punishment of such in the ciuill course of Gods iustice, was appointed to be the same, which they by their false witness would haue brought vpon their neighbour, as we reade in the 19. chap. of Deut. from the 16. verse to the end of the chap. And Deut. 27. vers. 17. and 19. such as are instruments of wrong this way, they are by the consent of the people of God, euen according to his commaundement, pronounced accursed before the Lord.

So indeed we read expressly in those places of holy Scripture: and there is no doubt, that God who commaundeth ciuill Judges to vse this seueritie against the bodies and outward estate of false witnesses, will be behind in the execution of his diuine iustice, both vpon their bodies and also vpon their souls, whosoever shall not haue grace to repent them earnestly of so great and grievous a sinne.

And notwithstanding the course of ciuill iustice among vs, is more slacke then that of the Lords in Israell and by somuch more failing and vnperfect then that was: yet it is no small punishment or curse and reproch, that the periured person is disabled from the credite of giuing testimonie in anie matter of iudgement so long as he liueth.

And further also, concerning the more heavy curse against the

The Curses.

false witnesse, reade Prou. 19. 5. and in the same chapter, vers. 28. 29. And againe, chap. 21. verse 28. where the often repetition argueth the speciall displeasure of God against this sinne, as against that which is greatly abhorred of him: according to that we reade, Prou. 6. 19. and Psalm. 59. from the 11. verse: where, reade a fearefull imprecation against the perjured person.

And thus we may by very plentifull and authentick witnesse perceiue, that the false witnesse shall be surely and seuerely punished.

Now, what is the curse against the wicked iudge or Magistrate, who shall without diligent sifting of the false witnesse, admit and allow his false testimonie, and accordingly giue a wrong sentence?

He that saith to the wicked, thou art righteous, him shall the people curse, and the multitude shall abhorre him, Prou. 24. verse 24. yea, the Lord himselfe doth abhorre him, Prou. 17. 15.

How then should he not stand fearefully accursed? Reade also Prou. 29. 12. Such a prince must needs make wicked proceedings, and so haste the curse of God against himselfe.

What is the curse against the common and vnconscionable lyer?

We haue partly seene it in the curse of the false witnesse; from the testimonies of diuerse holy Pro. the rehearsed. And we may see it further, Prou. chap. 12. 19. The lying tong shall soone vanish, the deceit of such shall turne to their owne hurt: according to that which followeth there in the next verse. And in the same chapter, the 22. verse: Lying lippes are an abomination to the Lord. Wherefore also it is written, Psalm. 5. the 6. verse: The Lord will destroy them that speake lies. And Reuel. 21. 8. All lyers shall haue their part in that lake which burneth with fire and brimstone, which is the second death.

Reade also Reuel. chap. 22. verse 15. and Psalm. 31. 18. a vehement imprecation against lyers: and namely against that doggish Doeg, Psalm. 52. 3. 4. 5.

Among men also, this is a iust recompence against the lyer from the hand of God; that he shall not be beleued though he speake the truth.

And

And finally note, that as the sinne of lying is increased by *The Curser.* common swearing, so also shall the curse be the more heauie against such. Reade here againe Zacharie 5. 4.

But let vs hast forward.

What is the curse against the priue and malicious back-biter and slaunderer, &c?

Psalm. 140. in the 9. verse thus we reade: Backebyters shall not be established vpon the earth, euill shall hunt the cruell man to destruction.

Yea, and by that which we reade in the 15. Psalme, we may perceiue that this sin is as a barre against all such, that they cannot enter into the kingdome of heauen.

And beside, by that we reade, Psalm. 101. verse 5. we may see they are such a kind of people, as are not to be suffered in a godly family or Christian common wealth.

And further, concerning the ciuill punishment of the slanderer in the common wealth of Israell, to wit, in the case of the slaunder of a virgin touching her virginie, reade Deuter. chap. 22. verse 13. &c. to the 19. verse.

Thus then the curse is great against false witnesses, lyers and slaundersers.

Is there anie curse also against them that conceale that truth which of durie they ought to disclose and vtter?

It is said of such, that they shall beare their iniquitie, Leuit. chap. 5. the 1. verse.

Now surely, if iniquitie be vpon them, the punishment will follow, if it be not preuented by repentance, and by humble supplication to God for the pardon and forgiuenesse thereof.

But let vs proceede.

What is the curse against him that doth discouer the secrets of his neighbour, which he ought of loue and faithfulnessse to haue concealed?

He that dealeth thus, shall worthily loose his chiefe friend: according to that we reade, Pron. 17. verse 9. He that couereth a transgression seeketh loue, but he that repeateth a matter separateth the Prince. And chapter. 25. 9. 10. Debate the matter with thy neighbour, and discouer not the secret to another, least he that heareth put thee to shame, & thine infamy cease not.

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Thus reproch is punished by reproch.

The curse of him that flattereth and dissembleth with his neighbour is yet behind: What prooffe haue you that such are accursed?

The curse (saith king Salomon) shall be imputed to him that blesseth his friend with a loud voice, rising early in the morning to do it, Prou. 27. 14.

And Iob, chap. 17. vers. 5. The eyes of his children shall faile that speaketh flatterie to his friends.

Or thus, The eyes of those that giue themselues to flatter & sooth vp their friends, they shall faile.

Such is the curse of the flatterer, euen of such who (as was said before) rise vp early to do it: as it is written of Absolon that he did, 2. Sam. 15. 2. Reade also Prou. 12. 2. 3.

Now what is the curse of him that rashly mis-iudgeth his neighbour, and mis-construeth his words and deeds, interpreting them in the worst part?

Iudge not (saith our Sauour Christ) that ye be not indged: for with what iudgement ye iudge ye shall be indged, and with what measure ye meat, it shal be measured to you, Mat. 7. 1. 2.

Our Sauour Christ speaketh of this no doubt, as of a iust punishment of God vpon all rash iudgers. Wherefore seeing he thus ordereth the hearts of men, shall we not much rather suppose, that he himselfe will vse seueritie of iudgement against such rigorous censurers? What is the curse against those that refuse to hearken to instruction, that so by leading a faithfull and godly life they might get themselues a good name?

The iust and due curse hereof, is shame and reproch both before God and man.

Such indeed is the fruite of a licentious life, Prou. 5. verses 12. 13. 14. and chap. 10. 7. The name of the wicked shall rot. And chap. 13. 18. Pouertie and shame is to him that refuseth instruction. Reade a fearefull imprecation in that respect, Psal. 109. 13. 14. 15. reade also Eccles. chap. 11. 9.

Shew likewise, what the curse is against such, as forsaking the wayes of God, refuse to hearken to instruction & rebuke, for the recouerie of a good name?

Instruction is enill to him that forsaketh the way: and he that hateth

hateth correction shall dye. Prou. chap. 15. 10. and vers. 32. He that refuseth instruction despiseth his owne soule, and chap. 29. 1. A man that hardeneth his necke when he is rebuked, shall suddenly be destroyed, and cannot be cured.

Reade also Matth. 12. 43. 44. 45. and 2. Pet. 2. 20. 21. 22. Hebr. 6. 4. 5. 6. 7. 8. and chap. 10. 26. 27. But we haue witnesses enough. And thus we may also yet further perceiue, how the Lord accursing all vntruth against a mans neighbor in matters of this life, must needs much rather hold those accursed which lye vnto himselfe, or beare false witnesse, more directly to the falsifying of the truth of his diuine will and doctrine, to the speciall dishonour of his name, and to the perill of mens soules. Of the curse of such as lye vnto God, consider from the example of Ananias and Sapphira, Act. 5. 3. 4. 5. &c. And of such as speake lyes, and teach false doctrine through hypocrisie: reade 1. Tim. 4. 1. 2. 3. Reade also Deut. 13. and Ierem. 23. and chap. 28. 15. Ezek. chap. 13. Reuel. chap. 19. 20. and chap. 20. 10. and chap. 22. 18. 19. Reade also Numb. 14. 37. Those men that did bring vp that vile slander vpon the land, shall dy by a plague before the Lord. But this consideration doth more properly belong to the curses against the transgression of the first Table, where also it hath bene considered of.

Let vs therefore leaue this point, and come to the blessing which God hath promised to the obedience of this Comm.

And first of all, what is the blessing of the true and faithfull witnesse before a Magistrate, as also of him that hath a general care to speake the truth from the heart?

The Lord assureth all such, that they are the true members of his Church here, and that they shall for euer rest with him in his heauenly kingdome, and neuer be cast out or remoued, as we reade in the 15. Psalme.

This surely is an excellent Scripture, most comfortable to the purpose, as we haue lately heard from the sermons made vpon it. Read also Prou. 12. 19. and verse 22. and chap. 21. vers. 28. Shew in the next place, what the blessing of such Iudges and Magistrates is, whosoever be truly carefull to examine witnesses diligently, that according to a true testimonie they may iudge truly?

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Mercie and truth preserue the King: as we reade Pron. 20. 28. and chap. 24. vers. 25. 26. To them that rebuke the wicked shall be pleasure, and vpon them shall come the blessing of euerie good man.

They shall kisse the lips of him that answereth upright words.

Here are three notable blessings bound vp as it were a three-fold cord twined together: The safetie of the estate of the king in his princely royaltie: Much inward ioy and comfort of conscience, great pleasure as it is called: And the louing and reuerend subiection of the people, noted by their prayers to God for them, and by the kissing of their lippes, which are speciall frutes and tokens of speciall loue. Reade also Prou. 29. 14.

The blessing thus promised to the King as to the head and chiefetaine of the common wealth, descendeth no doubt vpon euerie inferiour Magistrate, as vpon other principall members of the publike bodie.

Now therefore, that we may go forward: what is the blessing of him that is so farre from false witnesse bearing, lying & flaundering, flatterie, and euill suspicions without iust cause; that contrariwise he is of a charitable iudgement, louing and tendering the good name & estimation of euerie good neighbour, desiring that it may continue and prosper without all preiudice, either in his owne heart, or in the opinion of anie other.

What I say is the blessing of euerie such man?

Blessed (saith the holy Psalmist) is he that iudgeth wisely of the poore, saying: The Lord will deliuer him in the time of trouble. And so forth, as it followeth from the beginning of the 41. Psalme.

This charitable iudgement which the holy Prophet speaketh of, is the ground and foundation of much truth in speech, and as a strong fortresse against all lying and flaundering.

And therefore also doth our Sauour Christ assure all such of like recompence, at the hands of all other good and well aduised and charitable minded men: Iudge not (saith he) and ye shall not be iudged: condemne not, and ye shall not be condemned: forgiue, and ye shall be forgiuen. Luke chap. 6. 37.

We will haue forward.

What

What is the blessing of them that will hearken to the instruction and counsell of such as teach and instruct them in the wayes of God, that so they may haue a good name; which surely ought of all the children of God to be greatly desired and laboured after: What is the blessing of such?

Let not mercie and truth forsake thee, (saith king Salomon) bind them vpon thy necke, and vwrite them vpon the table of thine heart. So shalt thou find fauour and good vnderstanding (or as some translate, prosperous successe) in the sight of God and man, Proverbs chapter 3. verse 3. and 4. and chapter, 10. 17. He that regardeth instruction is in the way of life. And in the same chap. vers. 7. The memoriall of the iust shall be blessed.

That is to say, the remembrance of such as walke in the righteous wayes of God, shall be gracious and acceptable in the Church of God, both while they liue, and also after their death. It shall be a continuall occasion of praying God, and a spurre to stirre vp other to imitation.

Wherefore, earnest is that often repeated exhortation, wherein the holy Ghost moueth to the obedience of holy doctrine, Prou. 1. 8. 9. And againe chap. 4. 13. likewise chap. 6. 20. and verse 23. And yet againe, chap. 7. 2. and chap. 8. 10. and verse 33. and also chap. 13. verse 14. and verse 18. He that regardeth correction shall be honoured. And is there not a blessing also for those that haue care to teach & instruct others to walke in the gracious and commendable waies of the Lord: that so they may haue fauour both with God and man?

Yes very great, according to the excellencie of this dutie in the sight of God, and according to the greatnes of the blessing which hereby they procure vnto their brethren: as we may reade, Dan, 12. verse 3. and in the end of the Epistle of the Apostle Iames. Whereof also we haue Abigail for a linely example. 1. Sam. chap. 25. vers. 32. 33.

Let vs for example sake, and to the end that by a particular instance the matter may be the more cleare: let vs (I say) heare the blessing which Dauid in this respect put vpon Abigail.

Blessed (saith the Prophet Dauid) be the Lord God of Israell, who hath sent thee this day to meete me. And blessed be thy counsell, and blessed be thou, vwho hast kept me this day from

The Blessings. *comming to shed blood, and that mine hand hath not saved me.*

This is a notable instance, and may well serue for our issue and conclusion of this point.

And thus, we hauing through the gracious blessing of God, the whole interpretation of this Commaundement, touching the euils forbidden and the vertues commaunded; touching the curses against the one, and the blessings vpon the other, let vs now come to the vse.

Haue you perfectly obeyed this 9. Commaundement, that so you may thinke your selfe worthie to be freed from the curses, and to be partaker of the blessings of it?

No: I haue no more perfectly obeyed this Commaundement then any of the former, but I haue euerie way sinned against it, partly through ignorance and forgetfulnesse of the truth in many matters, which I ought to haue knowne and remembred: and partly for want of loue both vnto the truth, and also to my neighbour: but much more by reason of that hatred and enuie which aboundeth in my corrupt nature. For hence is it, that I haue bene so far from speaking the truth alwaies, & giuing a faithfull witnessse in all things concerning my neighbour; that vpon euery occasion of unkindnes & displeasure, I haue bene readie to deny him his due praise, yea to speake all euill of him, and to inuent all manner of lyes and slaunders against him. Moreouer, as I am readie to accuse and blame those whom I account my foes, falsly and without cause, so am I apt to flatter such as I take to be my friends: and againe to make vnttrue excuses and partiall defences for my selfe, to all those of whom I stand in any feare.

Finally, I am by my naturall disposition so far from amending my faults when I am reprovied, that of wilfull stubburnnesse I wil rather do the worse, because I am reprovied for them. Wherefore I must needs acknowledge, that I am so farre from worthinesse to enioy the blessing of this Commaundement, that I haue iustly deserued all the curses of it, unlesse it shall please God of his free grace & bounteous mercie for Christ Iesus sake, to forgine these my grieuous sins, & to giue me grace unfainedly to repent of the.

It is true which you answer concerning euerie one of vs; yea concerning all the sonnes and daughters of men, through the whole race of mankind. For thus the holy Prophet of God affirmeth,

firmeth, Psalm. 58. 3. and Psalm. 62. 9. Reade also Psalm. 116. 11. and Rom. 3. 4. Experience also sheweth, that all men naturally are lyers, and that naturally we are more delighted with lyes then with the truth.

Everyone of us is a damnable transgressor

The beginning of this vice appearing in childhood, increaseth with age, vnlesse God by his grace doth correct the same; as they haue plentifull experience, to whome the examination of malefactors appertaineth.

And as we are altogether corrupt and sinfull in lying all manner of lyes, both earnest lyes, merrie lyes, and officious lyes; in cunning excuses, in false accusations, & in the root of all these, selfeloue, hatred and euill suspicions: so are we as apt to flatter, and sooth vp such as we feare, or such from whom we looke for benefit or preferment, &c.

And touching our obstinacie against rebuke, is not euerie one readie to bewray the deepe corruption which lyeth lurking in his heart? I speake of all such as haue not yet receiued the spirit of sanctification. For do not such vse to say when they are perswaded withall, by this reason of a good name: What care I what any man thinketh or speaketh of me, let them say what they will, I care not a pinne, &c? Thus rude and brutish is our naughtie nature. Who therefore may truely deny, that we are not through the corruption of nature, and because of the euill fruites thereof against this Commandement iustly accursed & damnable in the sight of God?

So then vnlesse (as was answered) we shall find redemption and iustification by our Sauour Christ, how many of vs all thinke to escape the eternall wrath and condemnation of God?

It is therefore to great good purpose, that we consider of some proofes, that may assure vs that our Sauour Christ who hath dyed for these our sinnes, as well as for any other, hath also perfectly obeyed this Commandement, as well as he hath done the other, that so we may know him to be a perfect Sauour. What prooffe haue you for this?

We haue euident prooffe of it, in that it is enerie where in the holy Scriptures testified, that our Sauour Christ is not onely true, but also the very truth it self, to all that shall truly beleene in him, and vnfeinedly repent of all their errors, and thenceforth

Our Saviour
Christ's perfect
obedience for
vs.

indewour to mind and speake the truth from their hearts: For we know (saith the Apostle Iohn, speaking of himselfe and all true Christians) that the Sonne of God is come, and hath giuen vs a mind to know him which is true: and we are in him that is true, that is, in his Sonne Iesus Christ, he is very God and eternall life, 1. Iohn 5. 20.

This onely one place is a sufficient prooffe: but as was truly answered, we haue many other testimonies, both former in that part of the holy Scriptures which is called the old Testament, and later in that part which is called the new. Of the former, we reade Prou. chap. 8. vers. 6. 7. 8. and Isa. chap. 11. 1. Concerning the later, we reade Reu. 3. 7. and vers. 14. Moreover, Iohn 1. 6. 14. and chap. 5. 19. 24. and in manie other places: where the manner of our Saviour Christ his deliuerie of his doctrine with this doubled asseueration, verily, verily, is worthie to be noted to this our purpose. Neither is Iohn Baptist onely a witnesse, that our Saviour Christ is the truth, verses 32. 33. of the same chap. but also God the father himselfe, and the diuine works which our Saviour Christ wrought in his Fathers name: as it followeth in the same chap. vers. 36. 37. & vers. 39. The holy Scriptures giue the same witnesse of him. And more particularly the writings of Moses, verse 46. Reade also concerning the testimonie which our Saviour giueth of himselfe, Ioh. chap. 14. 6. and chap. 8. 14. 15. 16. 17. 18. & vers. 45. 46.

Thus then, seeing our Saviour Christ (to speake in the most generall signification of all truth) is most true, yea in himselfe euen the most excellent and perfect truth it selfe, yea and vnto vs the way, the truth, and the life: and seeing the Father, from whence our Saviour Christ is come, who is the God of truth, and the holy Ghost also, who is the Spirit of truth, giue witness of Christ, that he is very truth: what letteth why we should not assure our selues, that he is true in the particular obedience of this Commandement: yea what letteth that we should not beleeue, that he hath perfectly obeyed this Commandement, as well as he is perfectly iust in the obedience of the 8. Commandement; and chaste in the obedience of the 7. and meeke in the obedience of the 6. and dutifull to parents and to all superiors in the obedience of the 5. And the rather because our Saviour Christ

Christ professeth that this was the cause, why he came into the world, that he might giue witnesse to the truth for the benefit of so many as should receiue his testimonie thereof, Ioh. 18. 37.

In this Christ therefore must we belecue, to the end that (we being lyers in our selues) may be true in him, and clothed with his righteousnesse touching this Commandement, as well as with his obedience to all the rest. For if we do not belecue in this Christ (of whom it is testified that he is euerie way perfectly true) we cannot be saued, as Christ himselfe affirmeth, Ioh. chap. 8. 24. Except ye beleue (saith our Sauiour Christ) that I am he, ye shall dye in your sinnes.

And finally, this also we must know, that if we be in Christ, we must of necessitie, or rather we shall by his grace, truly repent of all the lyes and slaunders that we haue made; and of all other our transgressions against this Commandement. Yea putting away all lying, &c. we must haue vnfeined care both to speake and to do the truth, in some measure of true and perfect loue both to God and man; labouring also to increase more & more therein. Read Philip. chap. 4. 8. Let this suffice therfore for the vse of the whole doctrine of this ninth Commandement.

And so come we now to the last, which is a most worthie conclusion of ail the rest.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his manservant, nor his maid, nor his ox, nor his asse, neither any thing that is thy neighbours.

For the vnderstanding of this last Commandement, besides that we must keepe in mind that which was said concerning the former Commandement, who is to be taken for our neighbour; we haue furthermore to inquire of these two things: First what the Lord meaneth by this word couet, that is, what be the euill corruptions and sins of our nature comprehended vnder it. And secondly, which be the things of our neighbour which he forbiddeth vs to couet.

Shew therfore in the first place, what the word couet meaneth?

To couet, is to haue any the least lust, desire, or motion in the mind, after any thing that is our neighbours.

The Lord hath forbidden coueting or longing, with all vnlawfull desire after any thing that is our neighbors, in the Com-

How is it distinguished from the former Commandments.

maundements going before. For in the 8. Commaundment he hath forbidden vs to couet our neighbours house, or any part of his worldly riches: In the 7. Commaundment he hath forbidden vs to couet or lust after our neighbours wife, &c. as our Sauour Christ expoundeth that Commaundment in the 5. chap. of Matthew. Yea this corrupt coueting or lusting, this longing after, desiring or wishing (for all these are one) it is as it were a short and summarie abridgement of all sinne. The coueting or desiring after diuine honour and glorie, that is, after any honour and glorie about that is meete for a creature; as Eue was tempted by the Diuell to desire to be like God, it is the transgression of the first Table.

All coueting or lusting which tendeth to the hurt of our neighbour, is a generall transgression of the second Table.

Coueting therefore or lusting, is as an vniuersall leprosie or contagious poison ouerspreading, or rather vndermining all good dutie. It may seeme therefore that this Commandement is nothing else but a repetition or interpretation of that which hath bene alreadie forbidden.

How may this stand with the wisdom of the most wise God, that he minding to set downe his Law most briefly should forbid one and the same thing more then once?

This question containeth in it selfe a full and sufficient answer under it: for in so much as God is most wise and discreet, yea euen the very author of all that distinction whereby any thing differeth from other: we may in no wise thinke that he should in so short a Law as he gaue to his people, make any vnnecessarie repetition of one and the same thing.

It is very true: God that hath made and disposed all things most exactly, as it were by line, weight and measure, Isa. 40. 12. 13. 14. God who numbred the starres, and calleth them all by their names, Psalm. 147. 4. God that giueth man all the vnderstanding and discretion which he hath to discern betwixt things that differ: he that taketh the wise in all their crafts and quirkes, &c. shall not he know how to speake distinctly? It followeth therefore, that we do necessarily make a distinction betwixt this coueting which is forbidden in this Commandement, and that which is forbidden in the Commandements

mandements going before. What distinction may this be?

In the former Commandements all coueting is forbidden, to the which consent is giuen. Here coueting is forbidden in the least motion, though no consent be yeelded at all.

How it is distinguished from the former Commandements.

Yea the least flitting and vagrant motion which hath neuer so litle delight mixed with it. And not onely so, but also the idle, vain, and loose thought, of the vniust enioying of any thing that is our neighbours, which our Saviour Christ seemeth to call discoursing in the ayer, Luke 12. 29: yea euen the verie originall inclination of our corrupt nature to anie vnrighteous lust and desire is forbidden, albeit there arise no motion or any the least delight therewithall. And therefore much rather doth the Lord forbid all continued consultation and deliberation of the heart, tending to any vnlawfull and inordinate lust.

So then in this Commandement we haue diligently to consider foure degrees of sin to be forbidden, which go before that consent, which is giuen to wicked coueting or lusting.

I would haue you make rehearfall what they be?

They are these which follow.

First, the naturall inclination of the heart, which, since the fall of Adam hath bene and is in vs and in all his posteritie, corrupt from the wombe.

Secondly, the thought and imagination, which ariseth from that secret and inmost corruption.

Thirdly, the motion which springeth from the thought.

Fourthly, consultation and deliberation, which ariseth from the motion and delight, is the next forerunner to full consent.

Or thus to the same effect: In this Commuandement the Lord forbiddeth first the contraries to originall inclination to that perfect righteousness and loue, which we do owe to our neighbour: that is to say, originall inclination to iniustice, and to the hatred of our neighbour. Yea and also originall inclination to the inordinate and excessiue loue of our selues. Euen all the corruption which is come vpon our nature by the fall of Adam.

Secondly, the Lord forbiddeth the immediate fruites of the same inclination to iniustice and vnrighteousnesse, and to the vile hatred of our neighbour, and to the inordinate loue

Sins forbidden.

of our selues; that is to say, all vniust and hatefull thoughts and motions of the heart, enticing and prouoking to the hurt of our neighbour, as also vaine and fond thoughts, motions & discourses, tending to the puffing vp of our selues in selfe-loue, pride, &c.

Yea further let it be obserued, that the former inclination, thought, motion, and deliberation, euen concerning lawfull things, and such as do belong to our selues, if they arise in our hearts before the iust time and season thereof, they are comprehended vnder this coueting which is here forbidden of God.

As for example, the thought and desire of mariage before the time meete for it; also longing after the possession of an inheritance while a mans father is liuing, or being vnder wardship, before he is come to lawfull and conuenient age, to enter vpon the possession and vse of it. Yea the flitting desire or longing after any thing whatsoever, before the time and season appointed of God, or by no lawfull and good meanes, though the time and season may be thought meete and conuenient: all such flitting desires are here condemned.

Finally, the not resisting of these thoughts, motions, and discourses, is against the righteousness of this Commaundement, as being the hinderance of loue, and euerie other good fruite thereof; and the cherisher of all sinne against our owne consciences in the fruites of selfe-loue and vnkindnesse against our neighbour.

And thus we haue the vnfolding of the sinne forbidden in this Commaundement: whereby the difference betwixt it and all the former Commaundements of this second Table, may plainly be discerned: whereby also we both vnderstand the excellencie of the diuine wisdom of God, in giuing so perfect a Law of all righteousness and loue toward our neighbour; and likewise, we may see more deeply into that miserie or rather sinke of iniquitie, that lurketh in our corrupt nature, till we be renewed in the spirit of our mind, and made new creatures fashioned againe by the Spirit of God, in a more secret manner then we were in our mothers wombe.

Now therefore, hauing helpe against the difficultie & hardnesse

nesse of the vnderstanding of this Cōmandement, I wold gladly heare the reasons of you, why the knowledge of it should be so specially necessary and profitable, as you haue bene taught the same to be.

Knowledge of
this Comman-
dement most
necessary.

Which are they?

Because without the knowledge hereof, we can neither see into the full greatnesse of our owne sinne, and the extreame misery which is due to the same: nor into the perfect excellency of Gods righteousnesse, in the punishing of sinne, nor into the riches of his mercies in forgiving sinne and saving of sinners, nor the necessity we haue of a Saniour, neither what godly sorrow for sinne meaneth, nor what regeneration and repentance is, nor what it is to be truly humbled before God, nor how great cause we haue to be in continuall watch and ward, yea, in earnest battell and fight against sinne, least it should get strength to raigne in vs, to the everlasting destruction both of our bodies and also of our soules.

All this is euident from the former discourse already layd open in the example of Saint Paule, Rom. 7. and by that conclusion which he maketh vpon that discourse, verses 24.25. O wretched man that I am, who shall deliuer me from the body of this death? I thanke God through Iesu Christ our Lord.

Hence therefore we may perceiue, that we do altogether deceiue our selues, when we do not iudge our selues sinners but from the euiction of outward disobedience to Gods Law, and also when we thinke well of our selues, and that we are in good estate, because in our owne conceipt we are better then other. Our actuall finnes should be as bloud-hounds vnto vs, by them to trace out our originall corruption after the example of the prophet David in the 51. Psalme.

For let vs looke into the euill lust and concupiscence of our hearts, and we shall find a workhouse, yea, a world of wickednesse, the which shall giue vs iust occasion to condemne our selues in the sight of God, euen when other men can see nothing wherefore they should greatly blame vs; euen then (I say) shall we find plentifull occasion to cry out with the Apostle, Miserable men that we are.

Godly sorrow must begin from the inward ground of the

*The sinne of
coueting exem-
plified.*

heart, and for the most secret euill lusts and motions thereof or else it is no true godly sorrow.

As for example, he that hath fallen into fornication, must not onely be sorie for the fact, but chiefly to thinke that he should haue an adulterous and filthy heart. The angry man is not truly sory for his wrathfull speeches and furious dealing, vnlesse he be sory that he is of an angry and testy or chole-rike nature. The drunken man is not truly sory for his drunken-nesse, vnlesse he be sory that he is intemperate in desire after drinke, &c. Neither he that hath dealt contentiously against his neighbour, vnlesse he be sory that he hath a proud heart.

The same is to be sayd of euery other sinne. True repentance must begin the change of the hart, by the change of the thoughts and motions thereof, or else it is not true repentance, Ier. chap. 4. 14. O Ierusalem wash thine hart from wickednesse, that thou maiest be saued: how long shall thy wicked thoughts remaine within thee? To speake in a word, God beginneth his worke of the reformation of man, where Sathan from the beginning began to deforme man. True resistance of sin must begin at the first thought and motion, yea, euen at our inclination vnto sin. Whosoever do not consider this, & submit themselves to this worke of Gods grace, and seeke after the increase of it, &c. they be no better then hypocrites, they be no true conuerts and faithfull seruants of God, whatsoeuer faire shew and appearance they may haue.

Thus then we may perceiue what it is to couet.

It followeth that we do consider which be the things of our neighbour, which God forbiddeth vs to couet: whereof, some are expressely mentioned, the rest are all vnderstood.

Which are those which are expressely mentioned?

First his dwelling house, and in the 5. chap. of Deut. ver. 21. his field is also mentioned; then the partes of his household or family, as first & principally his wife, who God hath giuen for his speciall comfort, & then his good & profitable seruants, both man-seruant & maid, for his inward & home busines. And last of all, his cattel, both ox & asse, for his more outward works, the one for draught and plowing, the other for the use of iorneying and other burden.

These indeed are the things of our neighbor, which the Lord
our

our God expressly forbiddeth vs to couet, or to haue the least desire after them, to the diminishing either of his more inward lawfull pleasure and comfort, or of his iust profit and outward wel-fare.

*The sinne of
coueting exem-
plified.*

A mans wife we know is or ought to be as his chiefe darling and treasure, and therefore is compared to the louing hind and pleasant Roe. Reade Prou. 5.19. Yea preferred to all iewels, Prou. 31.10. and therefore is called the delight of her husbands eyes, as the Lord speaketh to Ezekiel concerning his wife, chap. 24.16.18.

A good and faithfull seruant also, is of all iustly accounted a great blessing of God, and there is no man which doth not thinke himselfe greatly iniured, if at any time such a one be vneighbourly egged and enticed away from him. Consider further of this point, from Paules Epistle to Philemon.

Finally, touching the profit that commeth by the oxe; the holy Prouerbe speaketh of it, chap. 14.4. Where no oxen are, there the crib is empty: but much increase commeth by the strength of the oxe.

Behold therefore how graciously the Lord tendreth euery mans comfort and wel-fare, that he forbiddeth not onely the taking away of these things, as King Dauid did Vriahs wife, and as the Shabeans tooke away Iobs oxen and asses, and slue his seruants that kept them, chap. 1. of that booke of Iob, verses 14. 15. but he forbiddeth euen the least coueting and desiring, or lingering after these things, which as hath bene shewed is the originall of the outward action.

Now in that the Lord forbiddeth the coueting after any neighbours wife, which is first mentioned in the 5. of Deut. (whether the coueting be because of her beauty or good houswifry, or wisdom in gouernment, yea, or though it should be for her godlinesse) he doth vnder this instance forbid both that which we call a voluptuous, fleshly and carnall mind; and also a light vaine and foolish mind. And in that he forbiddeth vs to couet our neighbors house, field, man-seruant or maide, oxe or asse, which are all set downe in the second place, as we reade in Deuteronomie, the Lord doth by the prohibition of these, forbid that sinne which we call worldlinesse of mind.

The same of co-
ueting exem-
plified.

To conclude all in few words therefore : It is as much as if the Lord should say: Thou shalt neither for thy pleasure sake, nor for thy profit, desire any thing that is thy neighbours.

Thus much of the things expressely mentioned.

But the Lord giueth plainly to vnderstand, that he forbid-
deth vs to couet any other thing beside.

What things may they be?

*As we are forbidden to couet our neighbours house and lands, so we are forbidden to couet any of his mouable goods, gold or sil-
uer, jewels or plate, corne, vvine, oyle, or any other thing in like
sort.*

As we must not couet our neighbours man-servant or maide, so neither may we couet his sonne or his daughter.

*As it is not lawfull for vs to desire his ox or his asse, so nei-
ther may vve wish to haue his horse or his sheepe.*

*Finally, vve must needs vnderstand, that in so much as the
Lord forbiddeth vs to couet the lesse, much more doth he forbid
all coueting after the greater: As for example, seeing we must
not couet his outward goods to his vvorldly decay, we must much
lesse desire his place of vvorldly honour, as to be some Lord,
Duke, &c. And least of all, may vve couet his spirituall gifts and
graces, or the meanes thereof, to the hinderance of his saluation.
Seeing vve must not couet any mans priuate servant, much lesse
must vve for our priuate benefit, or affectation and liking, couet
to haue any peoples publike good and faithfull Minister of Gods
vvord from them.*

It may not be denied, that there may fall out iust occasion
when a Minister of Gods word may be translated as it were,
and remoued from one people to another. But that must be in
an orderly course, when it may be discerned to be more to the
glory of God, &c. and not to serue the priuate humour of this
or that man, which will say, such a one shall go for my money,
and so contemne all other, &c.

The first of the things in this answer, are so plaine in them-
selues, that they need no further speech or allegation for the
prooffe of them. In a word, the coueting of any thing of our
neighbors (whatsoever is couetable, if we may so speake) or in
any respect desireable, all is forbidden in this Comandement.

For

For so the Lord himselfe speaketh in his holy language, both in this Commamndement and in many other places, where he vseth a word from the which all things of desire, or which be as we say in request among men take their name, as Gen. 3. 6. where Eue iudging the forbidden tree to be a tree to be desired, gaue place to her desire or coueting eye, and so brought euill lust into the world. So Iosh. 7. 21. in the confession which Achan maketh: I saw among the spoile (saith he) a goodly Babilonish garment, &c. and I coueted them, and tooke them. And euery where in the holy Scriptures, things not to be coueted or desired from our neighbour, they are called from this word of desire, as vessels of desire for precious vessels, Dan. 11. verse 8. 38. 44. And Prou. 21. 20. In the house of the wise is pleasant treasure, or as the word is, a treasure of desire, that is, which men count worthy to be desired. And Isa. 32. 12. fields of desire for pleasant fields. And Amos 5. 11. vines of desire for pleasant vines.

And generally, all precious and pleasant things are called such things as be desirable, Lament. 1. 10. The enemy hath stretched out his hand vpon all her desirable things, &c.

And now from this repetition of things, both mentioned and also more generally to be vnderstood, which God forbideth vs to couet, let vs obserue that the reason hereof is, because the corruption of our nature is so plentiful in this euill of coueting, that our neighbour cannot haue that thing of the bountifull hand of God, which our hearts cannot afford an euill lust after it, &c.

Furthermore also we may from hence well perceiue, that it is not lawfull for vs to wish any of the same things to any friend to the hurt of our neighbour, which we may not wish to our selues: for this were to preferre our affection to our friend, before the good-will and pleasure, and most wise prouidence of God, who hath otherwise appointed and disposed thereof.

Moreouer seeing we may wish no good thing from our neighbour, either directly to our selues, or indirectly to any of our speciall friends, let vs note well, that we may much lesse, and so not without greater sinne, wish our neighbour any

Duties, or rather the grounds of all good dutie commanded.

dammage or hurt, either in body or soule, goods or name, wife or child, seruant or cattell, &c.

Neither let vs forget here, that the same coueting which is forbidden to euery man concerning his neighbours wife: the same I say, is forbidden to euery woman concerning her neighbours husband, &c.

Finally, that we may briefly comprehend all which we may not couet, let vs consider the admonition and charge of the Apoltle Iohn, concerning the things which we must not loue to the hinderance of loue, either toward God or our neighbour: as we reade in the 1. Epistle of Iohn chap 2. verses 15. 16. 17. where he deuidenth lust into three branches as it were; The lust of the flesh, the lust of the eye, and the pride of life.

So that accordingly, doth the Lord forbid all couetousnesse of the mind after riches; all voluptuousnesse of mind, in desire after pleasures, and all ambitious desire of honour.

Thus much therefore concerning the evils forbidden in this Commandement.

Now let vs come to see on the affirmatiue part, what good things God commandeth in the same.

Shew which they be.

First, God straightly requireth, that euery of us do dispose of our minds, to stand fully satisfied and contented vwith that portion of blessing, both spirituall and belonging to this life, vvhich he of his diuine vvisedome and grace, alloteth vnto vs from time to time: vvwhether it be plenty or vvant, more or lesse, following our present businesse, and vsing all lawfull meanes, vwith a quiet mind, and vvithout any distrustfull care for the morrow, patiently vvaiting vpon God, vntill it shall please him in his good time, and by his most gracions and prouident hand to better our estate.

Secondly, that vve haue our hearts and minds, readely and constantly inclined and bent, to reioyce at all the mercies vvvhich God hath already, or shall hereafter bestow vpon euery of our neighbours, in vvhat measure soener it be.

*Thirldy, that vve do studiously deuise how vve may do them most good, and from the secrets of our soules desire and long after their further benefit, as may stand vwith the good-
vvill*

will and pleasure of Almighty God.

Fourthly, that on the other side we be ready to lament whatsoever falleth out vnprosperously against them, and that we be willing to our power to procure the remedying of the same, according to all the Commandements of the second Table of the Law going before.

Duties or rather the grounds of all good duties commanded.

Finally, that we do earnestly and constantly settle our selues to bewaile, resist, and suppress all contrary lusts, motions and temptations, which shall at any time arise in our hearts, whatsoever they be.

Or more briefly thus: The Lord our God requireth of vs in this his last Commandement: first, originall righteousness and perfect loue toward our neighbour, as the ground of all good duties toward them, according to our first creation.

Secondly, he commandeth vs the immediate fruites of the same originall righteousness, and perfect loue of our neighbour, in all righteous and louing thoughts and motions of the heart, tending to the greatest good which we may procure vnto them, ioyued also with the deniall of our selues, and all that selfe-loue and pride which through the corruption of nature aboundeth in vs.

But concerning the parts of the answer somewhat more at large. For the first point, let vs consider that this last Commandement is (as one may not vnfitly compare it) the Sabbath of the second Table of the Law; seeing it requireth such an absolute ceassing of all hatred, yea, of all vnkindnesse against our neighbour, that we may from the perfect ground of loue and tender regard of him, onely intend to do him the greatest good which possibly we may. Consider of this further, from the doctrine of contentment, 1. Timothie 6. 6. and Hebrews chapter 13. 5. and from the doctrine of the right manner of vsing this world and the things thereof, both profits and pleasures, 1. Corint. 7. verses 29. 30. 31. 32. And likewise from the example of the Apostle, in an excellent measure, through the grace of God, though not in full perfection, Phil. 4. 11. 12. 13. I haue learned (saith the holy Apostle) in what estate soeuer I am, to be therewithall content. I can be abased, and I can abound, and to be full and to be hungry, to abound and to haue

Duties, or rather
the
grounds of all
good duties
commanded.

want. I am able to do all things through the helpe of Christ, who strengtheneth me.

For the second point, reade 1. Thes. 5. 7. 8. 9. and 1. Pet. 1. 22.

For the third point, consider the nature of true loue, that it is farre from minding euill against a mans neighbor, (as 1. Cor. 13. 5. Loue thinketh not euill) that it deuiseeth how to do good, Isaiah 32. 7. 8. The liberall man will deuise of liberall things. The contrary is seuerely reprocured, 1. Iohn. 3. 17. 18. and Iames 2. 8. 9. 14. &c. Reade the places.

For the fourth point, reade Rom. 13. 15. 16. Reioyce with them that reioyce, and weepe with them that weepe. Be of like affection one to another.

Naturally euery man aspieth to be his owne, as entir and whole in himselfe as may be, that he may stand in need of none, nor be combered with the care of any, &c.

This is the naturall study and corrupt desire of vs all. But the Apostle Paule guided by the holy Spirit of God, teacheth vs all, both by doctrine and by example another manner of lesson: he counting himselfe a detter to all men, both Iew and Gentile, Rom. 1. 14. So ought we likewise to account our selues, according to our gift, place, and calling. Consider also the example of the same Apostle in his excellent measure, 1. Cor. 10. 33. and 1. Cor. 7. 13. &c. chap. 11. 28 29. & 1. Thes. 2. 8. Consider also the example of Nehemiah chap. 1. verses 1. 2. 3. 4. &c. and chap. 2. 3. &c.

For the last point, consider the example of the Apostle Paule, Rom. 7. 24. O wretched man that I am. Reade also Acts 8. 22.

Hitherto what is forbidden, and contrariwise what the Lord God commandeth in this his tenth Comandement.

The equity is next to be considered.

How may that be discerned of vs?

The equity of this Commaundement may be discerned two wayes.

First, in respect of God.

Secondly, in respect of our selues.

Shew therefore in the first place how it may be discerned in respect of God?

In so much as the Lord our God is the soueraigne iudge, not onely of mens actions and determinate purposes, but also of their unsettled thoughts and motions: yea, seeing he is the Creator of mans person and nature it selfe (vvhich also he made very good and perfectly vvell disposed in the beginning of the creation) it is very equall and meete, that he should both forbid and also condemne the most secret corruption of nature, vvith all immediate frutes thereof, as vvell as the outward actions, seeing the one as well as the other do proceed from the Diuell, through mans owne default: and also that he should on the contrary require and command all that originall righteousnessse and perfect disposition of nature, and of all the powers thereof, which he had at the first most graciously giuen.

It must needs be acknowledged most iust and equall indeed. For what reason can there be, that the righteousnessse of God should giue place to the lustes of the Diuell, and to the corrupt will of man: such as are all the lustes and motions of sinne, according to the reproofe of our Sauour Christ, Iohn. 8. 44. Ye are of your father the Diuell, and the lustes of your father ye will do.

The Law also must be agreeable to the nature of the giuer. He therefore being most spirituall, yea spirit it selfe, must needs in all equity giue a most spirituall Law, binding the most secret motions and powers of the soules and spirits of all his subiects. His Law in all equity, must in this respect exceed all humane Lawes, of the most wise and iust Law-giuers whosoeuer. For they can take no further knowledge of disobedience, but from the disloyall actions or speeches of their subiects: otherwise they haue no ground to proceed against them for the secret intents and motions of their minds, how dangerous and traitterous soeuer they be.

Neither indeed is any creature in his owne right Lord ouer the soules and spirits of men. This soueraignty belongeth onely vnto God,

Shew therefore in the next place, how the equity of this Commandement may be discerned in respect of our selues?

If we should not begin our obedience to God from our inward thoughts & motions: yea, euen from a renewed inclination of the

The Equity.

very spirit of our mind, we could not possibly performe either any true obedience vnto him, or any true loue or duty toward our neighbour.

It is true: it should be only an hypocriticall and pharisaicall obedience and a dissembling loue, which he can take no pleasure in. God loueth truth in the inward parts, Psal. 51. He requireth the heart especially, Prou. 4.23. Neither can he abide that it should be withheld from him, Matth. 15.7.8.9.

Reade also Rom. 12.9. Let loue be without dissimulation. And 1. Peter. 1.22. We must loue brotherly without faining, and with a pure heart feruently.

It is a singular benefit to haue a most subtile and dangerous enemy discovered vnto one. Such an enemy is this wicked lust, Ephes. 4.22. 1. Pet. 2.11. James 4.1. 2. Tim. 2.22.

And beside the most prosperous fight and incounter against sinne, is in the first thought and motion of it: for otherwise it gathereth strength, and is according to the proceedings of it, so much the more hardly vanquished afterward.

The speciall equity of this Commandement iustifieth the speciall curses of God threatned against the transgression of it.

These curses are now to be considered.

Shew what you haue bene taught concerning this point?

Like as the transgression of this Commandement is the roote and chersher of all sinne, and the extinguisher, or rather as the barre of a strong fortresse, utterly to let and hinder all goodnesse and loue toward our neighbour, and therewithall likewise all loue and good dutie to God, (for as the Apostle Iohn saith in the first Epistle chapter 4.20. How can he that loveth not his brother vvhom he hath seene, loue God vvhom he hath not seene) so it openeth a passage for the curses of God against all the finnes forbidden in the vvhole Law, to enter in and to ouerflow all, like to the increase and gathering together of many vvaters, till they growv to a mighty and raging floud: such a one vvhereof vve reade in the holy Proverbe, that it leaueth no fooode.

A good reason, answerable to the nature of this sinne: the which as it groweth in offence, so it procureth the increase of the

the punishment against it selfe : according to that gradation *The Curses.* which the Apostle Iames vseth, chapter. 1. 15. When lust hath conceiued it bringeth forth sinne, and sinne when it is finished bringeth forth death.

And that this sinne is the mother-sinne and breed of all the rest, reade Rom. 7. 5. The motions of sinnes which are by the Law (to wit through the corruption of the flesh) they find force in our members, to bring forth fruite vnto death. In which respect also it is said, that the old Testament, (as the Apostle speaketh allegorically) is Agar of Mount Sinai, which gendreth vnto bondage, Gal. 4. 24.

That the same sinne also quencheth, yea, without the greater grace, vtterly hindereth all goodnesse and vertue, reade Gal. 5. 17. The flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other, so that ye cannot do the same things that ye would. Reade also the places alledged after the former answer, 2. Tim. 2. 22. Iames 4. 1. and 1. Pet. 2. 11. Wherefore not without cause in respect of this sinne especially, doth the Apostle cry out, bewailing himselfe as being in the estate of a miserable man subiect to death, yea, to eternall death without Christ, as we haue scene before.

This euill of coueting is of it selfe a miserable punishment : for it maketh vs more restlesse and vnquiet in euery want and trouble, then are the brute bealts.

It blindeth our eyes, so that hauing many blessings, it is with vs as though we enioyed none at all. Yea it turneth blessing it selfe to be a curse vnto vs, by reason of our vnthankfulnesse.

By reason of this secret euill, it commeth also to passe, that there be many great iudgements of God in the world, and those also vpon diuerse particular persons, whereof we can see no reason.

For a man may be in outward shew, of commendable cariage among men, and yet before God who seeth the heart and trieth thereines, the same person may iustly be odious before God, because of his hypocrisie and dissimulation, or desire of vaine-glorie and praise, &c. Yea, a man may thinke himselfe worthy to be preferred before many of his

The Curset.

neighbours, and yet be reiected of God because of his de-
ceiptfull heart. So we reade Prou. 16.2. Ier. 17. 9. and Luke
16. 15. Reade also Prou. 15.26. and Zach. 8. 17. compared
with Prou. 28. 6. Better is the poore that walketh in his vp-
rightnesse, then he that peruerteth his wayes though he be
rich.

Thus therefore we may generally see the transgression of
this Commandement to be highly displeasing in the sight of
God, and that it is the originall spring as it were of infinite cur-
ses: yea, that it is a grievous curse, and a very bitter punishment
in it selfe, if we could rightly discern of it.

But shew if you can something more particularly, what is
the proper curse of God against the transgression of it. And
shew it also by some more particular and expresse testimony.

*Whereas it is a very heavy curse and plague of God, for any
to be giuen ouer to sinne, and so to haue one sinne punished by ma-
ny other; as our Saniour Christ gineth vs to vnderstand, in that
he teacheth vs to pray, Leade vs not into temptation: this most
heavy curse and punishment doth especially belong to the trans-
gression of this Commandement, vpon all those that make no
conscience to resist the first thoughts and motions of sinne.*

It is very true: they which resist them not, must needs be
led captiues, seeing they that striue earnestly cannot without
some difficulty, nor altogether without some foile preuaile
and overcome.

But I speake as touching inward foile and captiuitie of
thoughts at vnwares for a time, according to that of the holy
Apostle, Rom. 7.23. and 2. Cor. 12. 7.8.9.

Neuerthelesse as in the same places it appeareth: God in
mercy, both pardoneth and assisteth the weakenesse of those
that do vnfainedly resist. Onely he accurseth and punisheth
them that dissolutely giue place to their lust, and suffer them-
selues to be mis-led by it.

What prooffe haue you of this?

*In the 106. Psalm, verses 14. 15. 16. it is vwritten of the
Israelites, that they lusted vwith concupiscence in the vvilder-
nesse, and tempted God in the desert. Then he gaue them their de-
sire, but he sent leannesse into their soules.*

And

And in the beginning of the 2. chapter. of Micah. Woe is to them (saith the holy Prophet) that imagine iniquity, and worke wickednesse upon their beds: when the morning is light, they practise it, because their hand hath power.

And they couet fields, and take them by violence, and houses and take them away: so they oppresse a man and his house, euen man and his heritage.

Therefore thus saith the Lord, Behold against this family haue I deuised a plague, whereout ye shall not plucke your neckes, and ye shall not go so proudly: for this time is euill. And Isa. chap. 57. 17. For his wicked couetousnesse I am angry vwith him, & haue smitten him (saith the Lord) I hid me & was angry, yet he went away, and turned after the way of his owne heart.

Reade also Habbak 2. 9. 10. 11. And the heauy imprecation of the Apostle Peter against Simon the forcerer of Samaria. He sheweth there, that some great iudgement did hang ouer his head, for that he gaue place to his wicked thought, imagining that the gift of God might be obtained with mony, Acts chap. 8. verses 18. 19. 20. 21. 22. 23. 24.

And generally concerning the euill thoughts of the wicked, we reade Psal. 94. 11. The thoughts of man are vanity, & Psal. 146. 4. The thoughts of the wicked shall perish.

Thus much of the curse against the transgression. The blessing of obedience to it commeth now to be examined.

What is the blessing which God hath promised to the obedience of it?

If in stead of wishing and coneting frō our neighbors any thing which is theirs, we would inure and acquaint our harts to blesse God for that portion of his good blessings which we do enioy our selues; and for euery good and comfortable comodity wherewith God of his mercy hath blessed them: it should surely come to passe, that (beside singular inward peace which wold from thence arise to our conscience) we should find the like open blessing from the hand of God, which God hath promised to secret prayer, that is to say, he would reward vs openly.

Yea, no doubt he would blesse vs both openly and secretly, with outward blessings & spirituall blessings, with the good things both of this life and also of the life to come. For God

who hath promised all things to godlinesse, 1. Tim. 4. 8. will not deny any thing to that good and holy disposition of the mind, which by the worke of his grace is as the ground of godlinesse in vs, and from the which true godlinesse cannot be separated.

As euill thoughts & motiōs make way for al curses to enter in, as was answered before: so doth inward sincerity, vprightnesse, and purity of heart, holy thoughts, meditations, counsels, desires, and purposes; they through the mercies of God do open the windowes of heauen (as it were a key) to cause all blessings to descend downe vpon the heads of all the true seruants of God: according to that we reade Prou. 10. 6. Blessings are vpon the head of the righteous. And there are many places of the holy Scriptures, the testimonies whereof tend to this purpose, as you haue bene further instructed.

I would haue you make rehearfall of some of those testimonies, for the confirmation of this point.

Which may those testimonies be?

He that loueth purenesse of heart (saith king Salomon) for the grace of his lips the king shall be his friend, Prou. 22. 11. Yea, the king of heaue shall blesse him, as it followeth in the next verse. The eyes of the Lord preserue knowledge, &c. And as we reade Psa. 24. ver. 4. 5. He that hath a pure heart, & hath not lifted up his mind to vanity, nor sworne deceitfully. He shall receiue a blessing from the Lord, & righteousness from the God of his salvation.

And our Sauiour Christ Matth. 5. 8. Blessed are the pure in heart, for they shall see God.

Moreover Psa. 1. Blessed is the man that walketh not in the counsell of the wicked, &c.

But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

For he shall be like a tree planted by the riuers of waters, that will giue forth her fruit in due season, whose leafe shall not fade: so whatsoeuer he shall do shall prosper. And Psa. 32. 2. Blessed is the man in whose spirit there is no guile.

Likewise Prou. 28. 10. The vpright shall inherit good things. And verse 18. He that walketh vprightly shall be saved.

Finally, Prouerbs 14. 22. To them that thinke on good things, shall

shall be mercy and truth.

And chap. 22. 5. The thoughts of the diligent do surely bring abundance.

These places of holy Scripture and the like, do indeed confirm that God hath promised all kind of blessing to the obedience of this Commandement. For although purenesse of heart, vprighenesse, inward delight, meditation, and good thoughts last mentioned, do belong to the duties of all the Commandements: yet they haue as it were their mansion place & residence in this Commandement after a speciall manner.

And let vs marke I pray you, how God honoureth vpright, pure, and holy thoughts, with the blessing of the actions and duties themselves: because from thence, as from the originall all the actions of life do proceed, according to that Prou. 4. 23. which sentence was alledged not long before. So on the contrary, the holy Apostle Saint Paule chargeth his wicked nature with action of sinne, by reason of the euill thoughts and motions thereof, though he laboured against them, and gaue them no harty consent, Rom. 7. 19. I do not the good (saith he) which I would, but the euill which I would not, that do I.

And yet againe on the other side, Phil. 4. 8. 9. Thinke on these things (saith he) that is, thinke of them earnestly, and with a care to practise them.

And the God of peace shall be with you, yea, to giue that peace which passeth all vnderstanding, whercof he had written before in the 7. verse of the same chapter.

Thus then we see how great a part of our blessing, yea, how the ground of mans whole blessing in a manner, resteth in the obedience of this Commandement, if happily we could be free from the euill couering forbidden in it; and if we had such pure, vpright, and godly hearts as we ought to haue, both in loue to God and to our neighbour.

But that we may now at the last come to the vse of this Commandement, according as we haue seene the vse of all the rest.

Haue you perfectly obeyed this Commandement, which

Emerie one of
vs is a dam-
nable trans-
gressor.

is as the scaling vp of all perfect obedience, that thereby you may escape the curse, and be partaker of the blessing of it?

I am so farre from the perfect obedience of it, that I do more infinitely sin against it, then against any other Commandement of this second Table, according as my vaine & flitting thoughts & motions are more then either my settled consent or performed actions.

Yea, my disobedience against this last Commandement, is the cause why I do disobey all the rest.

Finally, when as the other Commandements shew me to be a sinner in the words, actions, and purposes of my life; this convinceth me to be out of measure sinfull, even in my very nature and person.

These things which you have answered, are not onely true concerning your selfe, and euery one of vs, and all the children of men, while yet we lye altogether in our naturall ignorance and vanity, & in the lust of the flesh and of the mind; but they are also true concerning all that be regenerate by the Spirit of God, though in them the secret lusts of the flesh do not preuaile and get dominion over them, as they do over the children of this world.

Touching the vngenerate, we need not stand to vse much prooffe. It is euident, Gen. 6. 5. Ier. 17. 9. & chap. 18. 18. Psal. 36. 3. 4. Prou. 4. 16. & chap. 16. 30. and Rom. 8. 7. In the best things they do, they are inwardly altogether corrupt, & therefore the Lord reiecteth all their hearing of his word, their prayers and their sacrifices, Isa. 58. 2. &c. Ezek. 33. 31. Prou. 15. 18. & chap. 21. 27. and chap. 28. 9. Isa. chap. 1.

That the same naturall corruptiō remaineth still inherent in the regenerate, though not in the same measure, reade Gal. 5. 17. and 2. Cor. 3. 5. Heb. 12. 1. But most plentifully this matter is layd forth, Rom. chap. 7. and namely ver. 14. 18. 21. 23. 25. reade also the example of Dauid, a man likewise of singular holinesse, yet was he not free from this home-dwelling sinne, Psal. 39. 1. 2. 3. 4. &c. 9. The place is notable to this purpose.

But what need we any other proofes then our owne experience: For are not our thoughts very vaine and wandering, and our affections alwayes inclining to vnlawfull lusting and coueting? Verily, if we shall but a little marke our selues, we shall find cause why we should be ashamed of

of our selues, and why we should lift vp our hearts with our tongue vnto God, to say with the Apostle: O wretched that I am, &c.

Our Sauiour
Christ's perfect
obedience for
vs.

Behold therefore the most excellent vse of this last Commandement, in the discovering or drawing out, as it were by the eares, this our most secret and daungerous sinne: the disobedience whereof is more infinit then against any of the Commandements of this second Table, as was answered. Whence also it is, that this Commandement doth in like speciall manner discover the heauie curse and damnation which is due vnto vs for the same, vnlesse our Sauiour Christ had dyed euen for our naturall corruption, and the most secret lust thereof, & vnlesse he had perfectly obeyed this Commandement on our behalfe, moreouer and beside his obedience to the rest of this second Table.

It is to singular purpose therefore, that we be specially perswaded that our Sauiour Christ hath fulfilled it for vs:

What prooffe haue you hereof?

That our Sauiour Christ hath perfectly obeyed this Commandement, both in freedome from all sinfull concupiscence, and the least thought or motion thereof to the hurt of any man, and also in perfect disposition of mind and affection to do good to all: with all full and settled contentment alwaies with his owne estate, according to the scope of this last Commandement, though he was touching the world in a poore condition, and full of affliction and trouble, euen as from the very heart roote and all the powers thereof, he did perfectly loue and serue God according to the first Commandement.

It is hence most surely to be proued, that albeit he was the naturall seed of man: yet he was not immediatly begotten by the corrupt and sinfull generation of man, but by the most gracious vertue and diuine power of the holy Ghost, who most perfectly sanctified the same his humane nature, euen from the first moment of his conception, and thenceforth also inseparably united it to the diuine nature, so to continue for euer in one most holy and diuine person, of a perfect Mediator and Sauiour.

This is a most sure and vndoubted prooffe indeed. For as that which is borne of the flesh, is flesh: that is to say, corrupt

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and sinfull, (for how should he be cleane that is borne of a woman? Job chap. 15. 14. to wit in the vsuall course of mans propagation) so that which is borne of the Spirit, is Spirit: that is, he is spirituall; one washed, cleansed, and sanctified by the Spirit, John chap. 3. 6. But in most singular manner was our Saviour Christ spirituall, as is euident in that he was most admirably and extraordinarily conceiued by the holy Ghost, and borne of a virgine, to the end he might be most perfectly holy, and true, &c.

And beside, seeing there is no fellowship betwixt righteousness and vnrighteousnesse, 2. Corinth. 6. 14. how could the diuine nature be ioyned so nearely and vnseparably with the humane nature of Christ in one person for euer, vnlesse it had bene free from all sinne; yea, vnlesse it had bene most perfectly sanctified? He is also called vndefiled, &c.

We may boldly conclude therefore, that our Saviour Christ was most pure and holy, both in nature and will, euen from his very birth and conception; though all other both men and women are naturally conceiued and borne in sinne.

Neuerthelesse, seeing some peradventure will object, that albeit our Saviour Christ was thus perfect by conception and birth, as Adam was at the beginning by creation, yet as Adam was tempted, and by temptation fell; so in so much as our Saviour Christ was also tempted by the Diuell, and that not only in those fortie dayes together, whereof we reade, Matth. chap. 4. but at sundrie times all the dayes of his life, euen so often as the Diuell might thinke himselfe to haue any aduantage against him, (for the Diuell left our Saviour Christ at the end of the fortie dayes temptation, but for a season, as we reade, Luke 14. 15.) it may be therefore (as we began to say) that some will object, that it may be, that our Saviour Christ also did one time or other fall away by temptation. We are therefore to confirme our selues to beleue, that howsoeuer Adam a glorious creature was soone seduced and perverted; yet our Saviour Christ was neuer by any temptation corrupted, or one haire breadth turned out of the way.

What prooffe can you alledge for this?

In so much as we haue expresse testimonie in the holy Scriptures,

tures, that our Saviour Christ vanquished the Diuell in the most mightie and dangerous assaults that ever he made; we haue no reason to doubt of his victorie at all times else: according to that which our Saviour himselfe assureth vnto vs, Iohn chap. 14. ver. 30. saying, The Prince of this world cometh, and hath nought in me.

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It is doubtlesse a very sound and sure confirmation. Now therefore, touching the Diuels principall temptations, whereby he laboured mightily with all his craft and subtiltie he could to haue found something in our Saviour Christ, whereby he might haue taken aduantage and preuailed against him, and so to haue hindred both his & our saluation: we know they were either that temptation of fortie dayes, in his entrance vpon the open execution of his office of mediatorship; or that wherewith he set vpon him a litle before his death, and at his death vpon the crosse, which he yeeldeth himselfe vnto for the ransom of our sinnes.

And well may all the temptations of the Diuell be comprehended vnder these. For the Diuell alwaies tempteth either by deceitfull and alluring temptations, or by those that be more violent and terrible, according as he imagineth he may take his best aduantage, & according to the vttermost of that permission or commission which the Lord in his wisdom and iustice graunteth vnto him. The former temptations therefore, wherewith the Diuell assaulted our Saviour Christ, were in most flattering and deceitfull maner.

The latter was by terrible impulsion, when he saw our Saviour Christ in his most bitter agonies, if possibly by all his force he could haue wrung out any impatience or murmuring, or blasphemie and cursed speech, either against God, who was for the time in the person of an aduersarrie or angrie and terrible iudge: or against men, who were the most busie, and prouoking instruments of the Diuell that might be, to haue put him beside patience, and to haue extorted some vnseemely speech and behauiour from him: yea if they could, to haue driuen him to vtter dispaire of Gods loue and mercie toward him. For this was the drift of the Diuel no doubt, and to this end and purpose did he enrage his instruments of all sorts

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for vs.*

of men, both Iewes and Gentiles, at that time which our Sauiour Christ found to be the very houre and power of darke- nesse, Luke chap. 21. 53. euen the time wherein the Diuell was let loose, as it were without limitation to execute his full malice and to do his very worst: but at neither of these times, either former or latter, or last of all, could he by the one meanes or by the other, either by flatterie or by force, or by both of them together, preuaile: but in either of these principall incounters, and specially at the last, when the Diuell was let loose in his full strength, yea when all the Diuels in hell (as we may say) were bent against him, our Sauiour Christ did most glorious- ly triumph, according to that most comfortable testimonie of the holy Apostle, Col. 2. 15. where he affirmeth, that our Sau- our Christ by his most perfect faith, and loue, and patience, & prayer, and all inuincible vertues, did royally spoile principal- ties and powers, and that he made a shew of them openly, and triumphed ouer them on the crosse. For notwithstanding all those most mightie prouocations to the contrarie, he continu- ed faithfull to God, and called vpon him as vpon his God in his most extreame discomfort; and he continued also in perfect loue to men, as a most mercifull high Priest and shepheard to his flocke, and prayed for them, yea euen for such of them, as for the present were among his chiefe aduersaries.

Wherefore we may resolute our selues, that aboue all que- stion or doubt, our Sauiour Christ preuailed alwaies against all the Diuels temptations, & neuer fell the least iot that might be, from his most pure and perfect obedience, no nothing in any the least thought, but abode firmly in his stedfastnesse to the end, and remaining for euer a perfect and princely high Priest according to the order of Melchisedech, who was both a King and a Priest, as we reade in the holy Scriptures, Psalme 110. and often repeated in the Epistle to the Hebrewes. And beside, we haue often heard from the testimonie of many Scri- ptures, that he knew no sinne, & that he is the Lord our righ- teousnesse, &c.

Perfect therefore is our redemption by our Prince and Sa- uiour Christ, whereby he hath deliuered vs from all our vaine thoughts and motions, and from the verie originall corruption
and

and sinfull contagion of our nature, as well as from all our actual transgressions and rebellions against euerie Commaundement of the most holy & righteous Law of the Lord our God: seeing he continued in all things that are written in the booke of the Law to do them. To him therefore together with the same God who is by Christ our heavenly Father, and to the holy Ghost, three persons, one God, most wise, holy, righteous, & mercifull, be all honor and glorie both now & for euermore.

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But are we so discharged by our Sauiour Christ, that we need not to make any reckening of the originall corruption of our nature, and the immediate fruites thereof; that is, of our vaine thoughts, and loose and wandring motions and lustes, so farre forth at the least, as we giue no consent to be led by them, and to commit the outward actions thereof?

Nothing lesse: for although, through the mercies of God, & because of that reconciliation vvhich our Sauiour Christ hath made by his blood, they shall not be imputed vnto vs: vve must neuerthelesse be vvatchfull in struing against them, vve must instantly sigh vp vnto God from the secrets of our soules, & pray alwaies for the forgiuenesse of them, and for his grace to suppress them: and finally, vve must most tenderly cherish all contrarie good motions, thoughts and meditations, vvhich God by his holy Spirit & by the ministerie of his vvord shall put into our hearts.

It is very true: our hearts ought to be as nimble and readie through the grace of God, to resist all secret temptations and lusts, as our nature is rife and lauish to cause them suddenly to arise and start vp. We should be as readie alwaies to pray to God against them, as they are prest and readie to sollicite vs to withdraw our hearts from God. This euill lust and concupiscence of ours, must be watched and fought against continually, after the example of the Apostle Paule, Rom. 7. euen so long as we carie about vs this corrupt nature of ours, as against a monster of manie heads.

Alwaies euill thoughts and motions will haue the first foot in euery matter.

The Lord in the beginning cursed the Serpent, because it was the Diuels instrument, to bring sinne into the world, when

*How we are to
repent and obey
this Commande-
ment.*

as before there was no euill lust in mans pure nature. Wherefore seeing, euer since the entrance of euill lust, this hath bene, and is the Devils secret meanes to entice and draw vs vnto all sinne, it ought to be more odious vnto vs then any serpent can be. I would heare yet one thing more of you: What thoughts and motions do you meane by vaine thoughts, and wandring lusts and motions?

All thoughts, motions and lusts whatsoeuer they are, they are all of them vaine and sinfull, which be not agreeable to the word and will of God, and which tend not to the right ends; that is, to the glorie of God: & to the benefit of his Church & people.

It is true: for as the Apostle saith, Whether ye eate or drink, or whatsoeuer ye do, do all to the glorie of God. 1. Cor. 10. 31. So we may say, whatsoeuer ye thinke, mind, or deuise, let it be to the glorie of God.

But seeing by the meanes of the contrarie vanitie and euill coueting which is in vs, our minds are most feeble and fickle in themselves touching all good thoughts and meditations, that we cannot stay our hearts in them; we may see from hence most liuely, how great and vrgent cause we haue, alwaies to lift vp our eyes to our Sauour Christ, who was and is still lifted vp vnto vs, like vnto that healing serpent which was lifted vp by Moses in the wilderness, that by faith in him we may obtaine helpe, euen a soueraigne counterpoison against the stings of this venomous serpent, who hath so deeply and so deadly conueyed his poison into vs.

We may see also, what great cause we haue to be continuall in praier to God, that it wold please him to sanctifie our hearts, that the thoughts and meditations thereof may be acceptable vnto him, according to the prayer of Dauid, in the 19. Psalm.

¶ We may perceiue likewise, what great cause we haue to acquaint our selues with the holy Sacraments, and to make due vse from these sensible assurances of Gods loue, that thereby we may the rather haue power against the vanitie of our minds, &c. Let vs learne to make the Lord our portion. And let Christ our Sauour be in steade of al couetable or desirable things vnto vs: according to the doctrine which we haue heard out of the 16. Psalm. and as we reade Song of songs, chap. 5. 16. that

that Christ is to the Church in steade of all sweet things, yea wholly delectable, that is, according to the Hebrew word there vsed, all whatsoever is worthie to be coueted or desired.

And thus, this 10. Commandement which is as it were the period and full point of the Law of God, & the end as one may say, of the race or gale of humane charitie, it directeth vs backe againe to the first Commandement, and euen to God himself, the onely true fountaine of all loue, and the most worthie to be loued of all; and for whose sake also, we should according to this Cominandement perfectly loue euerie neighbour, according to that which wereade, 1. Tim. 1. 5. The end of the Commandement is loue out of a pure heart, and of a good conscience, and of faith vnfaigned. The Law of God therefore, as also the obediencethereof, may be compared to a circular course, the end whereof is as one may say the beginning of the same: or to a golden chaine, the linkes whereof are so fastened together, that no one can be sundred from the whole, by reason of their mutuall connexion and knitting together: in the which also, the last is alwaies next to that which soeuer a man shall reckon for the first.

*It leades vs
backe to the
first Comman-
dement, and
thence through
all the Com-
mandements.*

It is also so large a circuit, that no man can euer make his walke out of the compasse or command of it.

Finally, in somuch as loue ought both to begin, continue, and end in the Lord, & for his sake, it is manifest that although we are to loue all vnfaignedly, yet by how much any among the rest, do more liuely resemble the image of God in that true righteousness and holinesse which the Law commaundeth, so much the more dearly are we to regard and loue them, as the more honourable members of the household of God. The least also of such ought to be alwaies more regarded and loued of vs, then the greatest and most glorious of the prophane and vngodly children of this wicked and malignant euill world, according to the doctrine of the 3. verse of the 16. Psalm mentioned a litle before.

Now therefore, to God onely wise, most holy, righteous and mercifull, the most worthie of all loue, feare, honour, and glorie, for this his great mercie in giuing vs so holy, righteous, and perfect a Law, for the discouering and disclosing of our sinne

and miserie, and for the guiding of vs to Christ Iesus the onely mediatur of our eternall happinesse and saluation, be all honour and glorie, and praise both now and for euer. Amen.

*The last exercise for conclusion of this
first part of Christian Catechisme, and
instruction, concerning the holy Lawes
and Commandements of Almighty God.*

Ye may remember, that for the conclusion and shutting vp of this part of our Catechisme, diuerse proofes were rehearsed, to shew the generall perfection of the whole Law, both for the wisdome, and also the righteousnesse of it.

Likewise diuerse proofes were rehearsed, for the generall equitie of the whole Law; and for the curses which God hath generally threatened against the transgression of it; and for the blessing which he hath generally promised to the obedience of the same.

Moreouer, diuerse proofes haue bene alledged for our generall disobedience, and that therefore of our selues, we haue not onely no interest in any of the blessings, but that all the curses are due vnto vs.

Likewise diuerse proofes for the perfect obedience of our Sauour Christ, by whose death and perfect obedience onely, we are deliuered from euerie curse, and made partakers of all blessings.

Last of all, from that which followeth in the 20. chapter of Exodus, from the 18. verse to the 21. we haue seene both to what ends and purposes, the Lord God did in most fearefull maner publish his Law vnto his people, and also what effects it wrought in the hearts of the people of Israell, to whom it was in that fearefull maner published.

And so from thence, to what ends the Lord will haue the same his most holy and righteous Law, to be preached from time to time vnto his people: & what vses we our selues (who through the goodnes of God haue now lately heard it so fully opened

opened vnto vs) ought to make of it.

These things let vs briefly call to remembraunce, and so end this part of our Catechisme concerning the Law of God.

First therefore, what prooffe do you remember concerning the generall perfection of the wisdom and righteousness of the Law of God?

One principall prooffe was alledged out of the 4. chapter of Deut. the 5. 6. 7. and 8. verses, in these words: Behold (saith Moses to the people of Israel) I haue taught you ordinances & lawes, as the Lord my God commaunded me, that ye should do euen so within the land whither ye go to possesse it. Keepe them therefore and do them: for that is your wisdom and your vnderstanding in the sight of the people, which shall heare all these ordinances and say, onely this people is wise, and of vnderstanding, and a great nation.

For what great nation is there, vnto whom the Gods come so neare vnto them, as the Lord our God is neare vnto vs in al that we call vnto him for?

And what great nation is there, that hath ordinances and lawes so righteous, as all this Law which I set before you this day?

This was one principall prooffe alledged indeed, which as we see, euidently commendeth the excellencie and perfection of the Law of God, with all the appertenancees; such as are the holy rites and ceremonies thereof, yea euen from the testimony of the heathen themselves, &c.

Reade also Psalm. 119. from the 7. verse, and Psalm. 119. in many places, and Psalm. 147. the last two verses.

This excellent commendation of the Law of God, is to singular end and purpose. For the knowledge of it is a necessarie introduction to all obedience, as on the contrarie, the base account of it is the high way to all sinne. But leauing this point:

What prooffe do you remember to haue bene alledged, to shew the generall meaning of God in his Law, both on the negatiue part, and also on the affirmatiue part of the same?

To this purpose was alledged the saying of the Lord by his Prophet Isaiah, chap. 1. verse 16. and the beginning of the 17. Wash you, make you clean: take away the euill of your works from

The generall
meaning of
the Law.

before mine eyes, cease to do euill: learne to do vuell. And againe, that vvhich the Apostle vvriteth, Rom. 12. 9. Abhorre that vvhich is euill, and cleane vnto that vvhich is good.

These places do as briefly as may be comprehend the whole summe and contents of the Law, wherein God forbiddeth all that is euill, and commaundeth all whatsoeuer is good for man to thinke, speake, or do.

Our Sauour Christ also, as hath bene answered before, comprehendeth all obedience to the Law, vnder the perfect loue of God, and the perfect loue of our neighbour.

In the 3. chapter of the 1. Epistle of Iohn, all sinne which is the transgression of the Law, is called vnrighteousnesse, and all obedience is noted by the name of righteousness.

Shew now what prooffe was alledged for the generall equitie of the Law of God?

The contents of the vvhole 18. chapter of the Prophet Eze-
kiell vvvas to this end briefly opened, vvherein God himselfe plea-
deth at large for the iustifying of his proceedings vvhich vvvere
according to the equitie of this his Law, contrarie to the vne-
quall causes of the vvicked sort among the Israelites.

We may to this purpose cal againe to mind that which was
alledged, Deut. 4. 8. Reade also Rom. 6. 19. Isa. chap. 5. vers.
3. 4. and Micah. chap. 6. 1. 2. 3. Note that in this respect the
Commandements of God are called iudgements, Psalm. 19.
and Psalm. 119. All are giuen with most holy and perfect ad-
uisement.

We are now come to the generall curse against the trans-
gression of the Law, and to the generall blessing promised to
the whole and entire obedience of it: What generall proofes
were rehearsed for these points?

Some of them did more ioynly lay forth both the curse and
blessing: Other did the same severally and apart.

Which are those proofes which do ioynly lay forth both
the blessing and the curse?

Most briefly are both the curse and the blessing comprehen-
ded in the 12. chap. of the Pron. the 13. verse: He that despiseth
the vvord shall be destroyed: but he that feareth the Comman-
dement shall be rewarded. And chap. 19. verse 16. He that kee-
peth

peth the Commandement keepeth his owne soule: but he that despiseth his vvaies shall dye. And againe, chap. 29. 18. Where there is no vision the people decay: but he that keepeth the Law is blessed. And Isa. chapter 1. vers. 19. 20. If ye consent and obey, ye shall eat the good things of the land: but if ye refuse and be rebellious, ye shall be denoured with the sword: for the mouth of the Lord hath spoken it.

The generall blessing and curse of the Law.

Reade also the like, Iob. 36. 11. 12. And againe Isa. chap. 3. vers. 10. 11. and Psalm. 58. 11. Reade also Genes. 4. 7. In these and such like sentences are both the curse and the blessing most briefly comprehended, that euerie one might easily remember them. Reade Ioshua 22. 18. 20. and Deut. 27. the last verse. The curse is briefly noted apart.

More largely the same are laid foorth together, Deut. 11. vers. 26. 27. &c. and chapter 30. from the 8. verse to the end. Reade also Iob chap. 22. vers. 15. 16. &c. to the end. And Psal. 50. the whole Psal. and Ier. chap. 7. And Rom. 2. 5. 6. 7. &c. 16.

In these and such like places of holy Scripture the more large declaration of the curse and blessing is contained.

But as you may remember, there were some other places and proofes to this purpose recited, wherein the generall curses and blessings are most largely described.

Which places and proofes were they?

They are the vvhole 26. chap. of Leuiticus, and likewise the vvhole 28. chapter of Deuteronomie.

These whole chapters indeed being very large chapters, are replenished with recitall of the manifold blessings which God assureth to all that will obey his Law, and of all kind of curses threatened against the disobedient and rebellious.

But beside these kinds of testimonies there were other proofs alledged, which did set forth the generall curse apart by it self, and likewise the generall blessing.

Such as are concerning the curse, Hosh. 4. 1. 2. 3. & Heb. 2. 2. And concerning the blessing, Psal. 19. 11. and Luke chap. 11. 28. And Hebr. 11. 6. Reade also Philip. 4. 8. 9.

After this manifold declaration of the curse and blessing we came to the prooffe of our generall corruption and disobedience, whereby we haue made our selues void of the blessing,

*Man's generall
corruption and
disobedience to
the Law.*

and iustly subiect to the curse.

What proofes were they?

They are such as we reade, Psalm. 14. and Rom. chapter 3. vers. 9. and so forth to the 21. verse, and verse 23. There is no difference: all haue sinned, and are deprived of the glorie of God. And Ephes. ch. 2. vers. 3. All are by nature the children of wrath.

To this purpose also was rehearsed a declaration of the speeches, which vsually all such as be not renewed and sanctified by Gods grace, do cast forth, both generally and particularly, in contradiction to the righteousness of the whole Law, and of euerie Commaundement of it.

When obedience to the Law of God is generally vrged, why say some, do ye thinke that none shall be saued, but such as shall liue so holily as you would make vs belecue we must? I warrant you there shall be but a few saued then, &c.

VVe are no Angels say some: I am no Saint saith another: I cannot liue so streight a life saith the third: I should dy quickly if I shold want my merry pastimes, my pleasant copesmates, &c.

And I warrant you say manie, if all were knowne, they that are thought to liue so holily, are as bad as the worst, &c.

The like are the particular contradictions which were recited concerning wicked speeches against the righteousness and obedience of euerie Commaundement.

After these things did follow on the contrarie, the generall proofes of the perfect obedience of our Sauour Christ, whereby all that do truely belecue in him, and repent of their sinnes, be deliuered from the curses, and made partakers of the blessings: can you now call to mind which they were?

Dinerse proofes for the confirmation of this point were alledged out of the Gospell written by the Euangelist Iohn, as namely, out of the 4. chap. vers. 34. where our Sauour Christ professeth of himselfe, that it was his meate to do the will of him that sent him (that is, of his heauenly Father) and to finish his worke.

And chap. 8. 29. I do alwaies those things that please him. And verse 46. in the same chap. Which of you (saith he to the malignant Iewes) can rebuke me of sinne? And vers. 55. I know my father, and do keepe his word. And chapter 12. verses 49. 50. I haue not spoken of my selfe, but the Father which sent me.
he

he gaue me a Commaundement what I should say, and what I should speake. And I know that his commaundement is life everlasting: the things therefore that I speake, I speake them so as the Father said vnto me. And chap. 14. 31. As the Father hath commaunded me, so I do.

The glorious
and fearefull
maner of the
publishing of
the Law.

Hereof God the Father of our Lord Iesus Christ himselfe giueth a most solemne testimonie at his Baptisme from heauen saying, This is my beloued Sonne in whom I am well pleased. Matth. 3. 17. and againe chap. 17. 5. at his transfiguration. And the same 2. Pet. 1. 17. 18. Reade also the testimonie of Iohn the Euangelist, 1. Epist. 3. 5. and of the Apostle Peter, 1. Epist. 2. 22. and of the Apostle Paul, 2. Cor. 5. 21. and in the Epistle to the Hebr. chap. 7. 26. Finally, it is in many places testified, as we haue already seene, that he is called the Lord our righteousness: yea euen in his childhood he saith to his mother & Ioseph, Knew ye not that I must be about my fathers busines? Luke 2. 49. And at his Baptisme: It becommeth vs to fulfil all righteousness, Matth. chap. 3. 15. VVe are now come to call to remembrance that which was deliuered from our text, as it followeth after the words of the Law, from the 18. verse of our 20. chap. of Exodus to the 21. verse of the same.

But first of all, I wold haue you make rehearfall of the words of the text: VWhich are they?

Immediately after the publishing of the words of the Law, it followeth thus in our text:

And all the people saw the thunders, and the lightnings, and the sound of the trumpet, and the mountaine smoking, and when the people saw it they fled and stode a farre off.

And they said vnto Moses, T alke thou wih vs, and we will heare: but let not God talke with vs lest we dye.

Then Moses said vnto the people, feare ye not: for God is come to proue you, and that his feare might be before you, that ye sinne not. So the people stood a farre off, but Moses drew neare vnto the darkenesse where God vvas.

What were you taught to obserue and mark frō these words?

We vvere taught to obserue these three things.

First, in how glorious and fearefull a manner God pronounced and published his most vwise, righteous, and holy Law.

The glorious
and fearefull
manner of the
publishing of
the Law.

Secondly, what effects followed hereupon by God his more immediate working in the hearts of all the people of Israell, vvhoboth heard and saw the same.

Thirdly, to what end & purpose God gaue his Law in so fearefull a manner, according to that instruction vvhich Moses (guided by the holy Ghost) deliuereth vnto them, according to the occasion vvhich God himselfe had giuen by that former vvorke of his in the hearts of all the people.

The first of these is plainly expressed in the former part of the 18. verse.

The second followeth in the latter part of the same verse, and in the 19. verse next following.

The third is contained in the 20. verse.

Moreouer, in the 21. verse the conclusion of this most reuerend and solemne action is set downe. For the people go to their tents, as we may perceiue by that which we reade, Deut. chap. 5. verse 30. But Moses draweth neare, and abideth with God in the mount fortie daies and fortie nights, to receiue the Law written in the tables of the Couenant, and to be perfectly instructed in all the ordinances of God, as it followeth in the 31. verse of the same fift chapter, and as we reade againe in the same booke of Moses, chap. 9. verses 9. 10. 11. 12.

And finally, from the consideration of all these things, the generall vses which we our selues are to make of our hearing of the doctrine of the Law were opened vnto vs.

These things, let vs now as briefly as we can call to our remembrance, and so will we conclude.

First therefore, why did the Lord publish his Law in so glorious and fearefull a manner: that is to say, with terrible thunder and lightening, &c. according as it is more fully set downe in the 19. chapter of Exodus?

The Lord saw it to be necessarie, partly because of the stubbornnesse and pride of mans nature, vvherein it is to be humbled: and partly because of the sluggish drownsinesse of the same: in respect vvhereof, the conscience is to be rouzed vp, and awakened to attend to the hearing of the Law and doctrine of God.

It is verie true: for this is generally the naturall corrupt condition, not onely of the Israelites, but also of all mankind, both
Iewes

Why God gave
his Law in so
glorious and
fearefull man-
ner.

Jewes and Gentiles at all times, whosoever they, or we, or any other be, or haue bene, euer since the first fall of man: we are either stubburne, proud, and presumptuous to do euill: or if by some seruilē restraint we be not so audacious and bold, then are we sottish as it were, and altogether carelesse to mind or worke any thing that is good.

Now therefore the Lord in his excellent wisdom, chose the fittest meanes that might be in either respect: euen the same alreadie mentioned, which do most liuely and effectually declare the glorious power and reuerend maiestie of God, and that he is one most perfectly armed and furnished from heaven to take vengeance vpon the whole world, and euerie one therein, whosoever shall despise and treade vnder foote the least of his Commandemēts, which he giueth with soueraigne charge to be perfectly obeyed of all men, according to that we reade, 2. Corinth. 3. 7. &c.

This is the first point.

In the second place, what effects followed hereupon in the hearts of all the people of Israell, by the Lords owne immediate ordering of the matter? For (as it is said) all the people did behold this feareful sight, and heard both the words of the Law, and also the voice of the thunder and sound of the trumpet. It was a thing done before all the thousands of Israell, euen before those sixe hundreth and three thousand and five hundred and fiftie, which were from twentie yeares of age and vpward, Numbers 1. 45. 46. beside those eight thousand five hundred and fourescore of the tribe of Leui, which were numbred from thirtie yeares of age and aboue, Numb. chap. 4. 48. and beside all that were vnder these ages, both men-children and men-seruants: and beside all the women-kind, euen so manie as were of age to make vse of the sight and hearing of these things. For these also were gathered together as it is like, in places further remoued: according as afterward they are commaunded, both men, women, and children, and straungers also among Israell, to come together euerie seuenth yeare at the feast of Tabernacles, to heare the reading of the Law, Deut. 31. 10. 11. 12. 13. The practise whereof, we reade Nehem. chap. 8. 1. 2. 3. &c.

*The effects of
the publishing
of the Law in
the hearing of
the Israelites,*

What effects therefore I say, followed vpon this so reuerend and solemne an action by the Lords owne more immediate ordering of the matter?

These effects were three,

First, they were vpon the sudden vterly astonished and amazed with a verie terrible feare, as is declared by their flying away farre off from the mountaine.

Secondly, vpon aduiseement and counsell vben they had recovered themselves, they with one consent acknowledging the necessitie of instruction, but finding themselves vnable to learne from such a fearefull manner of teaching from the mouth of the Lord, vwhereby they were terrified rather then taught; they do by their Elders make their sute vnto Moses, that he would be a meanes that God would no more speake to them after that sort, but that he would teach them by his ministarie, which they had found by former experience to be more comfortable and fit for them, because of their vweakenesse.

Thirldy, they promise vwillig obedience to Moses, in all things, which it shold please God to speake vnto them by him, euen as if God shold speake himselfe.

The first of these three effects is mentioned in the latter part of the 18. verse, in these words: VWhen the people saw it, they fled and stood a farre off.

Concerning the second point, we see the whole declaration of it in the 5. chap. of Deut. from the 23. verse, &c. to the 30. wherein is set forth vnto vs, a notable ground for the institution of the holy ministerie of the word by men, as of that which is come in stead of Gods speaking by his own voice, according to that which our Sauour Christ saith: He that heareth you heareth me. And on the contrarie, he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me. Luke 10. 16.

And concerning the third point, as it is the last, so it is as the sealing vp of the rest.

For it were to litle fruite, either for Israell, or for England, or any of vs, to see our ignorance and necessitie of instruction, and also to desire to enioy the preaching of the word, vnlesse we should haue grace to obey it.

Thus

Thus hauing seene what effects followed the Lords feare-
full publishing of his Law, according to his owne immediate
working in the hearts of his people; it remaineth that we re-
turne to the last point of the first answer, that we may more
particularly consider from the instruction of Moses, to what
ends and purposes it pleased God to giue his Law in so feare-
full a manner.

*Moses teacheth
the Israelites
what vses they
ought to make
of the Law.*

What are those ends and purposes?

*Moses comforting the people against their excessive feare, let-
teth them to vnderstand, that God did not mind by that his dea-
ling to exanimate and amaze them, but rather first of all to ex-
amine or try and proue them, that is, to shew them by sensible and
plaine demonstration from their owne experience, how fraile and
sinfull creatures they were in and of themselves, without his mer-
cy and grace.*

*Secondly, he telleth them that Gods meaning was by that
meanes to settle his true reuerence and feare in the hearts of
their posterity for euer, Deut. chap. 4. 10. & chap. 31. 11. 12. 13.*

*Thirdly, that as a fruite of the same his true feare and reue-
rence, they (hauing the knowledge of his Law and will) might be
nourished and preserved from all witting and willing sinning a-
gainst him.*

This is indeed a true and short interpretation of the speech
of Moses to the people of Israel. Concerning euery of these
points, sundry things were deliuered for a more full instru-
ction, the which time will not serue to repeate.

Let vs therefore come to the generall vses which we are to
make of our owne hearing of the same Law of God, vnlesse
we will be vnprofitable hearers of it: yea, vnlesse we will heare
it to our curse and condemnation, and not to our blessing and
saluation.

Shew you which those vses are?

*There are some which we may call the former vses: and there
be other which we may call the latter.*

Which are they which we may call the former?

They are these which follow.

*First, the Law of God maketh knowne vnto vs the infinite
greatnesse of our naturall corruption and sinne.*

What vse all
Christians
ought to make
of the Law.

Secondly, it sheweth vs the infinite greatnesse of that wrath and misery, which is due to vs from the iustice of God, because of the same.

Thirdly, it is as a Schoole-maister to bring vs to Christ, that we might be made righteous by faith, through the forgiveness of our sinnes, and by the imputation of his righteousness: and that being deliuered from all wrath and misery, yea, from euery discomfort, which either the Law or our owne sinne and corruption offereth, we may be heires of blessing here, and of life everlasting in the kingdome of heauen.

These are the former vses of the Law, concerning the which we are to vnderstand, that as in the bodily sicknesse, so in the sicknesse of the soule and cure thereof, these three things are necessary.

First, that the sicknesse with the causes thereof, be rightly discerned and knowne.

Secondly, that a meete and conuenient medicine be sought out.

And thirdly, that the medicine being found out, it be speedily vsed and applied.

First therefore, that the Law of God maketh knowne our sin, which is both the sicknesse and also the cause of the sicknesse of the soule, reade Gal. 3. 19. & Rom. 3. 19. 20. & chap. 17. 7. and verse 13. Reade also how our Sauour Christ himselfe consenteth by the worke of his Spirit, with this vse of the Law, Iohn chap. 7. verse 7. and chap. 16. verses 8. 9.

Touching the second vse, it is most answerable to the iustice of God, that the same Law which is the meanes of discovering sinne, should also make knowne the penalty and punishment of the same. Reade Rom. 4. 15. & 2. Cor. 3. 7. 9. Reade also Deut. 27. & Gal. 3. 10. 11. 12. Reade also Psal. 45. 6. 7. Ier. 5. 9. & verse 30. and chap. 9. 9. and chap. 7. 19. Ezek. 22. 13. 14. and 1. Cor. 20. 22. Heb. 2. 2. & chap. 10. 28. 29. 30. 31. Reade also Psal. 76. 7. 8. and Psal. 130. 3. and Amos 3. 8.

Concerning the third vse, which is the last of the former, and the most excellent vse of them, as that whereunto the other do serue, for the benefit of all the elect children of God, reade Gal. 3. 24. and Rom. 10. 4. For the opening of the
which

which point, you may remember how it was declared vnto you, that the faithfull do find in Christ all sufficient comfort against euery discomfort which the Law confirmeth against vs: seeing we do by faith find in him both purity of nature, and righteousness of life, and satisfaction for sinne, and intercession with God on our behalfe, and therewithal power against sinne, and grace to liue righteously in some measure of true obedience to God; and finally euerlasting life and glory, through the most free and infinite mercies of God. To him therefore be all praise and honour and glory for euermore, Amen.

*What vse all
Christians
ought to make
of the Law.*

Now let vs come to those which were called the latter vses of the Law.

Which are they?

The first vse of the Law, after that we are brought by it to our Saviour Christ, is that henceforth it is vnto all the seruants of God, a most perfect rule to teach and admonish vs how we are to amend our former wicked wayes, and to order and frame our liues anew, in all the duties of true righteousness and holinesse, to the glorifying of the name of God, to the assuring vnto our selues the truth of our faith, for the peace of our owne consciences, and to the good example and profit one of another.

Secondly, it serueth as a continuall watch-moun and admonitor, to tell vs of our faults, that by the rebukes thereof we may be more and more humbled in the sight of God: and likewise, to shew vs the imperfection, and manifold failings of our obedience, yea, euen in the best things which we do; that so it may be a preservative against all false opinion of the worthinesse and merit of our owne workes, and as a spurre to stirre vs up to the care of better proceedings, as hauing bene hitherto unprofitable seruants vnto God.

Thirdly, it is a perpetuall remembrance vnto vs, how great our deliuerance hath bene by our Saviour Christ, who hath freed vs from infinite sinnes, and from the most horrible damnation due to the same, to the end that by the same continuall remembrance, we do prouoke our owne hearts to loue Christ more and more dearly all the daies of our liues: and therewithall also, to put vs in mind how infinite the danger is, if at any time we should fall away from him.

what vses all
Christians
ought to make
of Gods Law.

Concerning the first of these latter vses of the Law, reade 1. Tim. 1. 5. 6. 7. 8. 9.

In this respect also, doth our Saujour Christ returne all that are brought to him by the Law for their redemption, iustification, and saluation, backe againe to the Law, for the direction of their life, in all the duties of loue both to God and their neighbour, as to the end of their redemption. And so also do his holy Apostles. Reade Ioh. chap. 13. 34. & 1. Epist. 2. 7. 8. 9. 10. 11. Rom. 13. 8. 9. 10. Gal. 5. 14. and Iames chap. 2. 8. 9. 10. 11. Luke 1. 74. 75. Neither is there any other knowledge of God, faith, feare, loue, &c. commanded in the Gospell to any Christian and true beleeuier, which was not before commaded in the Law of God, to euery faithfull and beleeuing Iew.

And that the duties of Gods morall Law are the same duties, from whence the truth of our faith is to be manifested to the glory of God, &c. reade againe Iames chap. 2. 14. 15. 16. &c. and Iohn 3. 17. 18. 19. 20. 21. 22. and Matth. 5. 16. 17. 18. 19. &c. Reade also Ier. 31. 33. compared with Heb. 7. 10. and chapter. 10. 15. 16.

Concerning the second of these latter vses of the Law, that it serueth in stead of a continuall watch, &c. call to mind that which we reade, Psal. 119. 11. Moreover by them is thy seruant made circumspect. Reade also Psal. 119. 98. and verse 205. and Prou. 6. 23. And touching our vnprofitablenesse, reade Luke chap. 17. 7. 8. 9. 10. And against trust in our owne works, chap. 18. 9. 10. 11. 12. 13. 14. and verse 18. 19. &c. 23. 24. 25.

Now concerning the last of the latter vses of the Law, it is euident to be so, in that it doth alwayes rebuke the least sinne, and in the owne nature continually calleth for perfect obedience, vnder paine of the curse and damnation. Whereby it awaketh the conscience to the continuall sight of the guiltinesse of sinne, &c. whence also we cannot but be put in mind continually of our deliuerance by our Saujour Christ, and consequently of that loue and duty which we owe him.

Thus then we see that the Law is of manifold vse, both before and after that we are brought vnto Christ.

But against the latter vses, some man will peradventure object that which the Apostle Paule seemeth to write to the contrary,

contrary, euen there where he teacheth, that the Law is our Schoole-maister to bring vs to Christ: for he addeth these words by and by in the very next verse, Gal. 3. 25. But after that faith is come (saith he) we are no longer vnder a Schoole-maister. And chap. 4. 7. Thou art no more a seruant but a sonne, and verse 24. The Law gendreth vnto bondage: and 1. Tim. 1. 9. The Law is not giuen to a righteous man.

What vses all Christians ought to make of Gods Law.

To these places we answer by a true interpretation of the Apostles meaning, that they make nothing against any of the vses of the Law by vs mentioned. For his meaning is onely to shew, that as the Law is opposed to Christ & the couenant of grace, and as it bringeth with it the burthen of ceremonies, & as it is armed with the curse against the least transgression of it: so are not the faithfull (who are redeemed by Christ, and do truly indeuour to liue righteously) vnder the Law, but vnder grace. But to be vnder the Law for the direction of our liues, how we should serue and please God; this is so farre from a bondage, that it is a singular ease and benefite, that we haue so short and perfect an abridgement of the whole will of God as his Law is.

This is the loue of God (saith the Apostle Iohn 1. Epistle chap. 5. 3.) that we keepe his Commandemens; and his Commandemens are not grieuous, that is, they are not ouer-burthen some vnto true and faithfull Christians. Like as our Sauer Christ had sayd before: My yoake is easie, and my burthen is light, Math. 11. 30. The reason is, because in Christ, and through the redemption which he hath paide for our sinnes, to appease the wrath of God, both the Law and the Gospell are reconciled, and they consent together as in a most friendly league, teaching one and the same doctrine of faith and godlinesse, to the glory of God, and the saluation of all his elect people. And thus the Law as well as the Gospell is said to conuert the soule, to giue wisdom to the simple, to reioyce the heart, &c. as we reade in the 19. Psal. And thus also the righteousness of God, though it be made manifest without the Law, yet it hath witness of the Law, & of the Prophets. Neither doth the Gospell make the Law of no effect, but confirmeth and establisheth it, as the Apostle Paule teacheth, Rom. 3. verse 21. and 31. and

Gal. 3. 21. Is the Law against the promise of God? God forbid.

Wherefore we keeping our selues farre from the heresie of those that are called Antinomians, because they vtterly reiect the Law, yea, euen the morall Commandements of the Law of God: let vs in the feare of God, and with all thanks to his diuine Maiesty, for so great a blessing as his Law is (it being rightly and lawfully vsed, as the same Apostle teacheth, 1. Tim. 1. 8.) Let vs I say, imbrace and practise every good vse of it: that is, that we being truly humbled and brought to our Sauour Christ by it, and through him being deliuered from every curse of it, we may againe by our Sauour Christ be so lifted vp with the ioy of his saluation, and so sanctified and enabled by his grace, that walking in obedience to it, we may be partakers of all the blessings which God of his infinite mercy through Iesus Christ hath promised to the obedience of the same; yea, euen to the sincere, though vnperfect obedience of all such as are redeemed, iustified, and sanctified, through faith in the same our Lord and Sauour Christ Iesus his sonne. The which graces God of the same his infinite mercy, graunt vnto vs and to all his elect children, both now and hencefoorth for euermore, Amen.

Soles tui Deus.

FINIS.

An index for correction of the Errata.

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